CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—LUKE XII. 57.

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, MARCH 21, 1835. NO. 710.---VOL. XIV.—NO. 32.

RELIGIOUS MISCELLANY.

[From the Correspondent of the N Y. Observer.]

RELIGIOUS STATE OF CATHOLIC SWITZERLAND.

Catholic Switzerland is undergoing a change, and seems disposed to shake off the yoke of the Romish church. It would not be surprising if we should hear, in a few months, that all the Catholic cantons had declared themselves independent of the pontifical authority. I will explain in few words the causes which have concurred to produce the present state of things.

Formerly the Swiss Catholics, as history informs us, were very zealous, devoted and obedient to the holy see, always ready to take the word to sustain the authority of the pope. If I remember right, they were the first who waged war for religion at the period of the reformation. The protestants of Germany were peaceable, and Charles V. let his sword sleep in its scabbard, while the Swiss, Catholics and Protestants met on the field of battle, and the Reformer Zwinglius, fell in fight on the plains of Cappel. Cruel intestine wars prevailed in Switzerland during the seventeenth century, and terminating in the following century in a division of the cantons into two religious parties. The Court of Rome which has never forgotten the maxim of Machiavel: "*Divide and conquer*," took care to encourage and increase by intrigues and embassies, these sad quarrels; and thus found means to exert a preponderating influence in the political affairs of Switzerland, and she thus retained under her standard many lukewarm friends who were ready to abandon her.

What is it, then, which has discredited the Court of Rome and her authority in the eyes of the Catholic Swiss? First, the progress of light, the march of opinion, the more numerous points of contact with other nations. Many of the Swiss have mingled with the French, in the wars of the revolution, and the subsequent wars, and have shaken off their old prejudices. Next, as they speak generally the German language, they have read the works published in Germany, and it is well known that the Catholics beyond the Rhine are connected with Rome by slender ties. The German Catholics are not so often infidels as the French Catholics; but they show great independence in their doctrinal views, and are not afraid to avow it openly. Nor do the governments oppose this, for they do not wish their subjects to submit any longer to the domination of Rome.

Another still more powerful cause which detached the Catholic Swiss from the holy see, is the love of political liberty. The Swiss are republicans; they love their democratic institutions, and dread despotism. The blood shed by their generous ancestors for national independence, has rendered slavery doubly odious in the valleys of Helvetia. But catholicism, especially during the last fifty years, has uniformly sustained the pretensions of absolute kings and the ancient privileges of the nobles. In Switzerland, in particular, the Romish ambassadors have plotted to maintain the most crying abuses and to hinder the progress of liberty; they have constantly interfered in political affairs, with the avowed intention of supporting the abuses of the old government, and of increasing, if possible, the weight of the people's chains. The priests have opposed the rights of the citizens; and grasped both the temporal and the spiritual swords. The Swiss know, by much experience, that popery is the constant ally of despotism, and that the public liberties will be exposed to the greatest danger, if strong barriers are not opposed to the encroachments of the Romish clergy. Hence their increasing distrust of the upholders of catholicism; hence their antipathy, and in some cases their open hostility. This spirit agitates now the most enlightened cantons of catholic Switzerland; they watch, with their arms in hand, to repel the aggressions of the court of Rome; and only wait a favorable moment to break entirely from the holy see. This fact should excite attention in every land that wishes to be free; for popery is essentially the enemy of liberty and a people cannot be too much on their guard against its usurpations. It is possible, (and I readily admit it) that many Romish priests are the sincere friends of liberty; but they thus contradict their own doctrines. The Romish religion is in its nature hostile to all independence. Its sympathies are with despotism. The Swiss know it well, and are not to be cajoled by empty protestations of liberality. Actions speak louder than words, and the Swiss know well that the acts of the court of Rome have never been friendly to republics.

Lastly, Switzerland is a poor country. The surface is mountainous, and produces but little grain. Many of the inhabitants are obliged to leave their country, for want of the means of subsistence. And yet the Court of Rome draws much money from Switzerland. The abbots, the monks, the priests, possess, in some parts of the country, considerable property; they live in luxury and effeminacy, while the peasantry have scarcely a morsel of coarse bread to eat. A wealthy clergy in so poor a country strikes the most unobserving as unnatural and indicative of great abuses. It ought not then to excite surprise, that there is manifest among the Swiss Catholics an increasing desire to confiscate the ecclesiastical property. Thus far this has not been done. Some incipient measures have however been taken, and it needs only the action of a single canton, and this property will be restored to the public treasury, for the common good.

The canton of St Gall, which was once governed by an Abbe, has taken the first step. By an ordinance, adopted recently in the grand council, the nunneries are hereafter obliged to furnish an annual sum for the education of young girls of the canton, and this sum is to be taken from the income of their property. The Catholics proclaim on the house-tops any conversions they may effect, however insignificant; they print ostentatiously in their journals the names of their few proselytes; and boast of their great progress, even in England and the United States. But they do not publish in their journals that they are about to lose Catholic Switzerland; they do not tell us that a powerful and active opposition threatens to detach from the holy see two or three hundred thousand souls. This is much more important, however, than the narrative of two or three conversions. The court of Rome is, probably, much embarrassed at this moment. What shall it do? Shall it grant what is demanded? Shall it yield? But popes do not yield, they would thus lose all their credit with the public. Yet, on the other hand, if the demands of Catholic Switzerland are not complied with, reform knocks at the gate, and Catholicism will be driven from her old home. It is a difficult matter for the Vatican to settle.

MASSACHUSETTS PEACE SOCIETY.

Extracts from the last Report.

In France the Society of Christian Morals, continues to evince its accordance with the principles of Peace, and to justify our former assertion that it is every thing but in name a Peace Society. It corresponds with the Peace Societies in Europe and America, approves their publications, and transcribes many of their articles. In noticing the American Peace Societies, it says, "We must hope that Christianity will, sooner or later, triumph over War; and that this horrible custom will cease from moistening the earth with blood, breaking the social ties which unite men with each other." These are sentiments proceeding not from any obscure private religious body, but from a large society, comprising men of the highest eminence and authority, in one of the most powerful martial nations of the world; a society of which the Duc de Broglie, late minister to the King, and now ambassador to the Court of Great Britain, is President, and whose publications are spread over that Kingdom and the Continent of Europe. In view of these sentiments, may we not rationally believe that the forbearing pacific policy, lately evinced in the Councils of France, may have been influenced in a great degree by this Society, and thus an important, visible effect be claimed for the operations of Peace societies.

The Geneva Peace Society, with its highly respectable and zealous President, the Count De Sellon still continues its efficient labors. It has offered a Prize for an Essay on the best means of securing a general and permanent Peace in either French, English, German, Italian, or Latin. The Count has succeeded in attracting great attention to this subject on the Continent of Europe, as he states that several academies and societies have requested him to communicate to them all that relates to the Peace Society, and the cause it has embraced. We have formerly noticed the correspondence he has held with reigning Sovereigns on this topic; and the respect with which his views and expositions have everywhere been met, we cannot regard as the mere empty courtesy generally awarded by men in power to every benevolent representation, but as an honest disavowal of the right of agression; and an acknowledgment that War is to be justified only by necessity, and not from ambition. When we consider the chivalrous spirit which has immersed that Continent in war for so many centuries, and which never raged higher than in the late extensive and destructive campaigns of Napoleon, we hail this change of language, even if only profession, as one of no ordinary significance; as an advance in moral sentiments as great as has occurred in the same period on any subject, and as an auspicious harbinger of those brighter principles of Christian justice, which shall lead to universal and enduring peace.

[From the [London] Monthly Repository.]

ENGLISH CURATES.

Extract of a Letter from a Country Curate to the Bishop of the Diocese.

For you, my lord, whose elevated station, and whose affluence from the cradle upwards, even unto the procession towards the descending grave, places you at a distance from my humble condition, measureless, except by our common calling, it must be exceeding difficult clearly to understand, and therefore to sympathize with, the innumerable matter-of-fact grievances attending straitened means of existence. And these grievances are increased five-fold, by the necessity of maintaining a certain grade in society. The rector of this village has always received an annual income of between four and five hundred pounds, paying me the sum of £45 for doing the duty, he being resident pastor of another and more lucrative parish. My rector was frequently changed during the first fifteen years of my residence here; my salary, however continuing the same. I had a rising family to support, and to maintain the appearance of a gentleman. There are no opulent individuals in the vicinity and the few that had sons preferred sending them anywhere rather than to be educated by a country curate. Independent of the chagrin of hope induced by this circumstance, I could not afford to advertise for the precarious chance of obtaining one or two pupils; while the emolument derived from giving daily instruction to a few boys in the village, has always been scanty enough, though arduously wearing, and—as I could not help feeling at times—not altogether worthy of such abilities as I have been thought to possess.

I have been led to consider this subject frequently of late; for, let me assure your lordship, that there are many curates similarly situted; and to hope that some plan might be adopted for improving the hard fate of the more humble, though, I venture to affirm, not least industrious ministers of the Gospel. We have seen immense sums recently bestowed in various ways, the advantageous effect of which I am too little versed in politics to gainsay; I merely offer the opinion, that government would do an unquestionable service to the cause of true religion and high morality, by purchasing all the lay impropriations, and then proceeding, by an equitable distribution, if not to an equalization of livings, at least to an adjustment in favor of those who have been expressly educated for such situations. As it is, my lord, the givers of livings, and many of the holders of livings, are rich laymen; and, besides this, I am led to believe, that mere interest, or patronage, has as general an influence in the church as it is known to have in the army! Moreover it appears, that the same patronage has not unfrequently served for both, and in respect of the same individual! In a recent letter from a friend in London, I learn that he dined the other day at the house of a person of consequence, and there were three clergymen present—rectors—at the same table, all of whom had been captains in the army. I submit it to your lordship, and I think you will agree with me when I point it out, that an undue influence must have been exercised, first in their promotion in the army over the heads of so many senior officers; and, secondly, on their returning to college, after selling their commissions on the establishment of the peace, taking orders, and stepping into immediate livings. The same letter mentions, that a certain gentleman, who had risen to the high rank of colonel in the guards, is now rector of St. M—'s and West R—, in the county of——k, and chaplain to the Earl of Roseberry; and that my friend himself is personally acquainted with a gentleman who has been in both the navy and army, but is now a dignitary of the cathedral of T——, in Ireland, and has never preached a sermon in his life—as the God of peace forbid he ever should.

Again, even in a financial, or mere profit-and-loss point of view, the present arrangements do not appear to me equitable. The expenses of a regular clerical education are great, at the very lowest estimate, and become ruinously so—as in my case—where the whole property of the individual is expended on them. The fair interest of this money is by no means obtained by the average sums given to curates throughout the kingdom, most of whom are necessarily industrious, and continue curates to the end of their days. If the individual be sent to college from some charitable foundation, his subsequent claim to a sufficient maintenance is still greater, because his being sent there free of expense is entirely owing to his distinguished merit. The bounty is fairly earned, and I think the purpose of it ought to be carried out efficiently.

[From the Foreign Quarterly Review.]

JEWS IN THE MIDDLE AGES.

Previous to the 5th century, there were very few of them to be found in any part of Europe excepting Italy, where they had settled from the commencement of the Roman empire. It is to Italy, therefore, that we must look for the basis of the legislation which was subsequently applied to them. Up to the time of the first Christian emperor, this legislation was alternately harsh and lenient, according to the dispositions of the different sovereigns; but the latter had so far predominated, that previous to Constantine's accession, they had changed the character of persecuted for that of persecutors, and one of his first measures was to protect the Christians from their violence and insults. Julian, on the contrary, favored and protected them. At the fall of the Western empire their worship was still respected, and they were allowed to follow their national customs. With the reign of Justinian commenced that barbarous, unjust, and sanguinary code, which for a succession of centuries regulated the policy of the various Christian nations towards them. Under Justinian, it was that they were first stripped of all civil charges, and declared incapable of filling them to all eternity; to crown their degradation, the laws respecting them employed the most outrageous and insulting epithets; their faith was vilified, and every sort of persecution resorted to, under the sanction of the bishops, to make them renounce it. The popes were rather more favorable to them than the bishops, and sought rather to convert them to Christianity by mildness, in order to induce others to follow their example. In Spain, where their numbers early became excessive, the code of the Visigoths treated them with most revolting barbarity; the rites of their worship were interdicted to them, under the penalty of being stoned or burnt alive, and they were enjoined to eat all their dishes seasoned with pork, the well-known object of their detestation. Under the Moors, who succeeded the Goths, their situation was considerably ameliorated; although the spirit of the Koran is even less favorable to them than to Christians. In France, where they obtained a settlement about the beginning of the 6th century, and introduced the leprosy, the Merovingian kings and the clergy treated them much in the same way as the Visigoths in Spain. Charlemagne mitigated the severity of the laws in various ways, and even went so far as to employ some of them in the distant embassies which required a knowledge of the oriental tongues. Under his two successors, Charles the Pious and Charles the Bald, their influence and power became considerable; they were allowed to buy and sell estates, to fill civil offices, and even to collect the taxes; the unrelenting severity which they displayed in this last capacity, excited the clamors and hostility of the people against them, and from that time a species of civil war was maintainted between the two, which continued for centuries, and ended, as everywhere else, in their further degradation and oppression.

In the second epoch, extending from the 10th to the 13th centuries, we find the splendor of their name revived in the south, under the Moorish governments in Spain. This is the period of their history which opened up a new era to them, and gave them a national literature, illustrated by some of their greatest names, such as Rabbi Moseh, Isaac-Ben-Jacob Alphesi, Samuel Jehudah, Aben-Hezrah, and Maimonides, in Spain; and Abraham-Ben-David and the Kimchis in France; in which last country, however, they were not much better treated than during some of the preceding centuries. In Italy, in England, and elsewhere, the persecution against them suffered little remission either from the people or the sovereigns.

The *third* epoch, extending from the 13th to the 16th century, was the most calamitous of all to the unfortunate Hebrew race. The expulsion of the Moors from Spain was a death-blow to their power and influence in that kingdom, and everywhere throughout Europe they were treated with the same barbarity and intolerance which characterized the proceedings of the Spanish inquisitors, under whose power they fell. In France and in England, they became the victims of the periodical fits of popular fury and insanity which broke out on the appearance of any epidemical disorder, of which the Jews were always regarded as the cause, and their wealth became a prey to the avarice and cupidity of the sovereigns of these kingdoms. They found refuge and a short lived tranquillity in Portugal, on their expulsion from Spain, but lost it when the two countries were united. All over Germany, they were subjected to similar persecution, massacre, and pillage.

MISSION AT CEYLON.

We continue to find it extremely difficult to gain access to the mass of people, under circumstances favorable for delivering the messages of our Lord and Master. There is little desire manifested to attend the preaching of the word, either at the church or school bungalows. Even those around us who have some conviction of the truth of the gospel and of the folly of heathenism, appear to be, to a great extent, wholly indifferent to the momentous concerns of their immortal souls; and in regard to individual cases of apparent piety, we are more and more afraid to indulge favorable hopes, and are even in danger of exercising an uncharitable frame of spirit towards them. But when we consider how many have not only heard the gospel, but have been for a time under regular instruction, we live and labor in hope that we shall yet witness some further sprinklings from on high, if not copious showers, and even floods upon this moral desert.—*Missionary Herald.*

SWARTZ.

"In a journey to Tanjore," says Mr Pœzold, "in company with Mr Swartz, I had an opportunity of being present at a conference between that excellent missionary and about twenty Brahmins, to whom he expounded the Christian doctrine, pointing out its great pre-eminence over their heathenism and idolatry. Their general reply to him was, 'Very true; your doctrine, your religion, your instruction is a pleasing thing; but it is inconsistent with flesh and blood; it is repugnant to our carnal affections; it strikes at the natural propensity to moral evil and to worldly pleasures. Moreover,' they replied, 'We do not see your Christian people live conformably to what they teach. The Christians appear to be doing quite the contrary: they curse, they swear, they get drunk; they steal, cheat, and deal fraudulently with one another; nay, they blaspheme, and rail upon matters of religion, and often make a mock of those who profess to be religious:' in short, they said, 'You Christians often demean yourselves as badly, if not worse, than we heathens. Now, pray,' they added, 'of what benefit and advantage is all your instruction and recommendation of Christ's religion, if it does not reform the lives of your own people? Should you not first endeavour to convert your Christians, ere you attempt to proselyte pagans?' To these objections, says Mr Pœzold, whether applicable to the nominal European Christians, or to the native converts, and however, unhappily, well founded though obviously inconclusive, Mr Swartz replied with so much propriety, and with such wonderful intrepidity and energy, that at length the Brahmins unanimously exclaimed, 'Of a truth, you are a holy man; and if all your Christians thought, and spake, and lived as you do, we would, without delay, undergo the change, and become Christians also.'"

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

CHRISTIAN PRINCIPLES FOR THE PEOPLE.—No. 4.

THE ROCKY-GROUND HEARER.

The second cause of the gospel's being unfruitful or inefficacious, is want of constancy, want of perseverance. The purposes of the christian faith,—even hope and confidence, assurance and salvation,—are not to be accomplished at once,—in a few hours, days, weeks, or months of zealous devotion or heated feeling. The flame of the gospel must resemble the vestal flame in the Roman temple: it must be pure, temperate, and perpetual. It must burn coeval with the lamp of life.

Beware, then, of deceiving yourselves by any irrational transport, any sudden excitement, any glow of enthusiasm that comes in a moment, and in a moment departs. This is no evidence of pure and undefiled religion. All these you may experience, and still wither away and perish. Beware, then, of becoming a *rocky-ground hearer.* Our Lord observes: The seed sown on rocky places, that is, on a continued ledge with a shallow soil, represents that individual, who hears the word and immediately receives it with joy: yet not having it rooted in himself, he endures but for a short time; for when affliction or persecution arises because of this word, he immediately falls away. This is a most appropriate image to represent a man of transient goodness, a man of warm temperament but infirm of purpose. In this rocky region of the north, you have many examples of this image. In the opening of spring, you discover beautiful patches of verdure in your pastures; and sometimes clusters of flowers in the midst of them, gay in their bloom, and proud of their preeminence. A few days, alas! consume their green promise, and annihilate their glory and pride. Here you perceive an impressive emblem of the *rocky-ground hearer;* the nominal christian that is full of promise, enjoying the freshness and vivid coloring of his imagination. In these first moments of hearing the word, he will seem disposed to suffer martyrdom in its defence. What a pity it is that his principles have no root! His religion shoots up on a thinly covered ledge, and the scorching sun and blasting wind sweep it to oblivion.

Are any of you, my readers, hearers of this class? Do you hear the simple doctrines of Christ, and immediately receive them with joy? But when you are assailed by this zealot, or intimidated and overawed by that persecutor, or flattered and inveighed by the designing; when temptation in a thousand forms assails you, do you fall off from you allegiance? O for a christian that has a mind of his own! That is not hurried about by every gust of passion! whose faith is rooted in revelation and reason! and who will not relinquish his claims for friend or foe, bigot or demon! Reader, I like to see men discover some firmness of faith, some inflexibility of purpose: if you are the advocates of pure christianity, be not ashamed to assert your belief. More and more attach yourself to the Savior. Discover your gratitude by adopting his principles, by exemplifying his practice, by complying with his commands. You will be his friends indeed, if you do whatsoever he commands you. Let not his injunctions wither away on rocky places. Once find the good soil, strike your roots deep, deep as the world's foundations, and let your foliage, and blossoms, and fruit gladden the eye of God and man.

THE THORNY-GROUND HEARER.

But fail not to remember your danger. Your hope of heaven is exposed to another trial.—The developements of eternal life, which you hear made from Sabbath to Sabbath, may find your minds preoccupied,—so encumbered by a multiplicity of concerns, as to produce no effect,—none but a very imperfect influence. The gospel presented to such characters, the Savior compares to seed sown among thorns. The anxious cares of this world, and the deceitfulness of riches, choke the word, and it becomes unfruitful.

Are you a *thorny-ground hearer?* You hope not. But examine yourself. For a moment, make your heart a witness against yourself.—Inquire, and listen to its evidence. Do your thoughts, while you are in the House of God, wander to your ships, your merchandize, and foreign markets? Do your stores, your mills, your manufactories withdraw much of your attention? Do your building, your buying, your selling engross your minds to the exclusion of sacred things? Do your farms, your new piece of ground, your fine yoke of oxen, your domestic engagements monopolize your heart, and leave no room for the growth and spread of piety? And from week to week, are your affections so occupied with earth as to be unmindful of heaven? so immersed in business or amusement, as hardly to remember the God who made you, or the Son of God who came to redeem you? If your conscience give in evidence against you resembling this, you are the undisputed *thorny-ground hearer:* you are bartering substance for shadow, peace for distraction, eternity for time, reward for punishment: the gospel cannot flourish amid such embarrassments; and influence or power, competency or riches, respectability or distinction, are dearly purchased by loss of comfort and hope. A life of active employment is honorable and christain—it is by no means incompatible with the most elevated devotion. Be it your wisdom, therefore, to bestow on every pursuit its proportionate regard; to preserve your religious life from the thorns of ambition, from the deceitfulness of riches, and the distraction of cares and solicitudes; while you ennoble every employment by performing it as in the presence of the Omniscient.

Would you know the effect of such wisdom? such wisdom forms the new creation within you: it transforms your heart into the good ground. Seed sown on such a soil, the Savior observes, represents him who hears the word and minds it: persons of this character produce fruit: they resemble vigorous plants; they yield, one thirty, one sixty, and one a hundred-fold. Their virtues cluster for eternity.

Producing fruit, you perceive, makes the criterion of the good ground. If no fruit is produced, it is no matter where the seed falls: whether it fall along the road-side, and be devoured by doves; whether it fall on ledgy land, suddenly spring up, and as suddenly wither; whether it fall among thorns, and have no opportunity of growth or bearing; or whether it fall on the richest and most fertile soil, and yet produce no fruit; there is no difference: it might as well have fallen on the sands of the desert, or among the waves of the ocean.

In conclusion, then, I ask my readers: Are your hearts good ground? are they bearing fruit? Let every individual consider his opportunities and advantages, view his omissions and performances of duty, and then form a judgment of his christian state.

FOR THE CHRISTIAN REGISTER.

THE SUNDAY-SCHOOL ROOM.

NO. VII.

If we are to judge of the prosperity and success of each class by that of the whole school, we can have no reason to expect any other than encouraging reports from all the teachers. Such reports, affording so many valuable suggestions, and giving each the experience of all, are at all times a subject of interest; but at present, they can hardly fail to be a source of encouragement; for they will afford the strongest and most conclusive evidence of the prosperity of our school, and the progress and improvement, which have been made in its order and modes of instruction during the past year. That such improvement has been made cannot have escaped the notice of the most casual observer. The children have manifested a stronger interest in the school, and a more ardent desire to receive the instructions there offered them. They seem now duly to appreciate the importance of a Sunday school, and to regard it, as it truly is, among their greatest privileges.

How far this improvement has been effected by the internal regulations of the school, it is difficult to say, yet it cannot be doubted that these have an important effect both on the teachers and pupils of every school. No school can prosper without such a system of action as will give every individual a personal interest, and in some degree, a personal responsibility. Our plan of giving each teacher full liberty to adopt such course as he sees fit with his class is admirably adapted to accomplish this object. It frees him from the restraints of prescribed rules, and permits him to adopt such a course of instruction as is suited to the capacity, tastes and wants of his pupils. And when called upon thus to act,—when placed in the midst of half a dozen children, who have in him an entire confidence, and who regard him as an almost unerring guide, he must feel a deep responsibility and be moved by a strong desire to show them that their confidence is not misplaced. Thus a mutual confidence between the teacher and the taught is created. And it is only when this exists, that the avenues to instruction are laid open,—and that a teacher is able to accomplish the object of Sunday school instruction. He may communicate facts:—he may extend their sphere of thought and enlarge their intellectual powers, yet he can do but little to form their moral character, and to give them the deep and lasting impression of virtue without first obtaining their entire confidence. It is to be feared that this is not always understood, and Sunday school teachers too often neglect the moral in their exertions to cultivate the intellectual character of their pupils. They should bear in mind that the great end and aim of Sunday schools is the moral instruction of the young, and that, in this respect, they are intended to supply the deficiency, which exists in our present system of education. "The fear of God is the beginning of wisdom,"—and if the young are taught this—if their characters are rightly formed, and their moral powers developed—they have already made great progress in true knowledge, and laid a foundation on which the most lofty superstructure can be built. All other acquisitions of a young person sink into insignificance, when compared with the inestimable value of the early formation of a good character.

With this end in view, I have endeavored to instruct those under my care. The text book my class now use is Hannah Adams's Letters. They usually read one letter each Sunday, and this suggests subjects of conversation and inquiry sufficient for the exercise. This course will be pursued so long as it appears to interest them, and no longer; for when they begin to grow wearied with this, something else must be adopted, which will excite a new interest. The great law of change, which is so legibly written on every thing about us, and which is every where enforced, can never be disregarded in the management of a Sunday school. If it does not appear in the mode of instruction, it will appear in the feelings and affections of the pupils. The teacher, who would be successful, must observe this law, and adopt such a course of instruction as the circumstances of those under his care shall from time to time require.

CHRISTIAN REGISTER.

BOSTON, MARCH 21, 1835.

WEBSTER'S AND WORCESTER'S DICTIONARIES.

It may be interesting to a considerable number of our readers to be made acquainted with the sequel of the controversy pertaining to the above-named gentlemen. It is a part of the literary history of the times. As we entered upon it in its commencement we now proceed to publish the remainder.

It began on the 26th of Nov. last with an Editorial article in the Worcester Palladium, charging Mr J. E. Worcester with "a gross plagiarism on the literary property of Noah Webster Esq." Upon this we made such remarks in the Register as the attack seemed to us to deserve. Mr Worcester replied to the charge made against him in the Palladium,—his reply was inserted in that paper and transferred to the Register.

After Mr Worcester's denial of the charge was published in the Palladium, the following note appeared in that paper from Mr Webster.

New Haven (Conn.) Dec. 11, 1834.

To the Editor of the Worcester Palladium.

SIR,—I see in your paper some remarks made on the plagiarisms committed on my Dictionary by J. E. Worcester, and Mr Worcester's denial of the fact. I wrote to Mr Worcester, March 22, 1831, inquiring whether he had borrowed many words and definitions from my books. He replied, by letter, dated March 25, and wrote:—"*No, not many.*" That he borrowed some words and definitions, I suppose to be proved by the fact that they are found in no British Dictionary; at least in none that I have seen. How many he took, I know not, and shall not take the trouble to examine. Had he taken more, his works would have been less defective, and more correct. Of his plagiarisms of another kind, you will hear more hereafter.

Respectfully Yours,

N. WEBSTER.

In the Palladium of the week following that in which the above letter appeared, there was an Editoral article designed to establish the charges of plagiarism made against Mr Worcester; after which, in the Palladium Jan. 21, the following letter of Mr Worcester appeared.

MR WORCESTER'S LETTER.

To the Editor of the Worcester Palladium.

SIR,—I saw in the Palladium of the 17th of Dec., a note from Dr Webster relating to my answer to your charges of plagiarism against me, in a previous number of your paper; and in the Palladium of the 24th of Dec. you made an attempt to substantiate your charges. I have waited a while in order to see if any thing more was to appear against me. Justice to myself, perhaps, requires of me a few remarks which I intend shall be as brief as the case admits, and entirely on the defensive. I have no love of contention, yet have little fear of being injured by having the matter in question thoroughly investigated.

You seem disposed to believe that I denied in my answer in the Palladium what I had before admitted to be true; but I am not aware that what I said in my letter to Mr Webster (and I am quite willing to have the correspondence published) is not consistent with what I stated in my answer and also with what I say in the Preface to my Dictionary. I gave in my former communication, a brief statement of the origin of my Dictionary, and of my undertaking to form the Abridgment of Dr Webster's. The first two applications that were made to me to undertake the task, I declined through fear that it would bring me into some unpleasant connection in relation to the Dictionary, which I was preparing; but the matter was urged upon me by his publisher after I had stated my objection. I hoped my course had been

such that I should avoid all suspicion of any thing wrong or dishonorable; but it seems I was mistaken.

In order to prove your charges against me, you enumerate *twenty one words* which you say "are found in none of the English Dictionaries in common use, and were undoubtedly taken from Webster's." Now the fact is that three or four of these words are in English Dictionaries in my possession; and with respect to every one of the rest, I can readily refer you to other authorities than Dr Webster. With respect to the last word in your list, *lengthy*, which you say is "improperly condemned" by me, I have made a record of eight or ten respectable *English* authorities for the use of it; still I can hardly think it properly called a classical word, and therefore stated in my Dictionary that it is not "in established good use." But this is a matter of taste or opinion.

You further state that in "many instances, Mr Worcester has undoubtedly appropriated to his own use Webster's definitions with slight modifications, as in *clearance, debenture, levee, clergyable, clothier*, &c." In executing the labor of abridging Dr Webster's Dictionary, I naturally became acquainted with its contents; and my knowledge of the subject of Lexicography may be supposed to have been somewhat increased; but with respect to either of the instances specified, I have no knowledge and certainly you can have none, that a word or idea was taken from Dr Webster.

These statements, Sir, together with the fact, that my "Dictionary was published shortly after I had completed the Abridgment of Dr Webster's" (and I was urgently solicited by his publisher to suspend mine till I had completed that abridgment) are the proofs on which you rely for substantiating your charges against me—gross charges too, and made in language, which, if applied to yourself, you would probably not consider the most courteous! I will abstain, however, from all harsh or opprobrious epithets. I would as willingly be the object of such charges—so made and so supported, as the author of them; and whether you are satisfied or not, I cannot but believe that your *readers* may perceive, that nothing very heinous has yet been proved against me.

I would further state, that before writing my former communication to the Palladium, I took the pains to examine the original copy of my Dictionary through all the words, beginning with the first two letters of the alphabet, A and B, without finding, that of these words I had taken one from Dr Webster. I challenged any one to produce a dozen words out of the 43,000 in the vocabulary, for which I could not easily refer to other authorities than his. You have made an attempt, and have not produced one such; nor am I aware that my Dictionary contains a single word which was inserted on Dr Webster's sole authority.

On comparing the first fifty pages of my book with Dr Webster's quarto Dictionary, I find there are about 220 words in mine which are not found in his; and if the proportion continues the same throughout the volume (and whether it does or not, I cannot say) the number of words in mine which are not in his large work, amounts to as many as 1400. A great part of these words are to be found in Todd's Johnson's Dictionary, and such of them as are found in his latter work, are also in the octavo abridgment of Dr Webster's, having been inserted there by me. With respect to the words which are found in my Dictionary, but not in Dr Webster's, a part of them, it may be truly said, are not very important; but many of them belong to the class of words for the definition and pronunciation of which, a Dictionary is most frequently wanted. I have now by me, recorded in manuscript, nearly a thousand words, collected from various modern publications, which are not to be found in any English or American Dictionary. I hope, therefore, you will believe it possible that I might add a few words without pilfering from Dr Webster; and also that it might be perceived that "the fact that there are words in my Dictionary not to be found in any British Dictionary" does not "prove" that they were taken from his work.

I shall not go into any general vindication of my Dictionary, nor make any disparaging remarks upon Dr Webster's. My plan of giving the authorities relating to the pronunciation of about a thousand words, respecting which, orthoepists differ, (and with regard to a considerable number of them I know, from "personal observation," both in England and America, a difference exits in practice) you pronounce to be "the most mischievous part of my book." Others, on the contrary, think it a great advantage; as when a question arises respecting the pronunciation of a doubtful word, they are not satisfied, and cannot think the matter settled, by learning the opinion of one individual, but they wish to know the decision of all the distinguished orthoepists. But if any think differently they have a perfect right to enjoy their own opinion. J. E. WORCESTER.

January 10, 1835.

In the Palladium of the 28th January, appeared the following:

MR WEBSTER'S LETTER.

New Haven, January 25, 1835.

Mr J. E. Worcester.

SIR,—Before I saw in the *Worcester Palladium*, a charge against you of committing plagiarisms on my dictionary, I had not given much attention to your dictionary. Nor have I now read and compared with mine one tenth part of the work. But in running over it, in a cursory manner, I have collected the following words, which *prima facie* would seem to have been taken from my dictionary:

Abatable	Graphite	Outlay
Assignor	Griddle	Obsidian
Augeau	Hydrant	Obstetrics
Bateau	Irredeemable	Ochlocracy
Cartrut	Instanter	Olivaceous
Caucus	Isothermal	Ophiologist
Chowder	Johannes	Ophiology
Congregationalist	Judiciary (noun)	Philosophism
Congressional	Kumiss	Phosphoresce
Clapboard	Landoffice	Phosphorescence
Dell	Lapstone	Phosphorescent
Dutiable	Landslip	Prayerful
Deliquesce	Leach	Prayerless
Digraph	Leachtub	Promisee
Emphasize	Magnetize	Pappoose
Effloresce	Mazology	Pistareen
Educational	Mishna	Pledgee
Effervescent	Moccason	Postfix
Electioneer	Monitorial	Postnote
	Muscovado	Raca
Farrow	Muskrat (or	Ramadam
Fructescence	-mash	Razee
Fracas	Musq	Redemptioner
Glazing	Notarial	Rhabdology
Governmental	Neap (*of a ca.*	Rockcrystal
Grandjury	Neptunian	
Roil, roily	Seraskier	Tetaug
Repealable	Siderography	Tomato
Safety-valve	Siderographical	Tuffoon
Semiannual	Slump	Uranology
Sectional	Succotash	Varioloid
Sabrianism	Selectman	Vapor-bath
Saltrheum	Sparse	Vermivorous
Savings-bank	Sou	Vishna
Scorify	Souvenir	Voltaism
Scow	Suffix *n.* & *v.*	Volcanist
Sheepshead	Tirade	Waffle
Spry	Tenderloin	Whiffletree
Squirm	Teraphim	Wilt
Spinning-jenny	Test *v.*	Winter-kill
Spinning-wheel	Thammuz	Zumology

I will thank you, sir, to state in what other dictionary except mine, you found the foregoing words, and how many or which you borrowed from mine.

Your compliance with this request will oblige

Your humble Serv't

N. WEBSTER.

In the Palladium of February 11 is the following reply of Mr Worcester.

Dr Noah Webster.

SIR—On Friday last I received a copy of the *Worcester Palladium*, in which was found a letter addressed by you to me, containing a list of one hundred and twenty-one words from my Dictionary, "which," you say, "*Prima facie* would seem to have been taken from your Dictionary, and you add, that you "will thank me to state in what other Dictionary, except yours, I found the words, and how many or which I borrowed from yours."

As a lawyer, Sir, you are aware, that when an accusation is made, the burden of the proof lies not with the accused, but with the accuser. It might not, therefore, perhaps be improper for me to take the ground that your request is an unreasonable one, and for that reason to decline to comply with it. I will not, however, avail myself of this right. I think I may truly say that in my transactions with you, it has been my intention to act uprightly and faithfully; nor do I know that an individual of those who are most acquainted with the facts, (yourself excepted,) has a different impression. In answer to the charges which have appeared against me in the Worcester Palladium, I have already made some statements of facts, none of which, so far as I know, have been, or can be, disproved. You now call for something further, and it shall be cheerfully granted. I feel indeed gratified by the manner in which you have been pleased to make the request; for though I have no love of contention, yet if I must be dragged into a newspaper controversy in defence of myself in this matter, I should prefer, that of all men in the world it should be with yourself, writing under your own name.

You evidently supposed, Sir, that none of the words in your list were to be found in any Dictionary that was published before the appearance of your work; but I confess I am somewhat surprised at this fact, inasmuch as from your reputation as a lexicographer, it might naturally be supposed that you were extensively acquainted with works of this sort, and especially with the works which are so well known to all persons who have any just pretensions to much knowledge of this kind of literature, as are the several publications which I shall name. I shall not go out of my own library, or mention any work that I was not in the habit of consulting in preparing my Dictionary.

Of the *one hundred and twenty-one* words in your list, *eighteen* are found in an edition of Bailey's Dictionary, published more than a century ago, and *twenty-one*, in a later edition; *thirty-five*, in Ash's Dictionary, published in 1775; *thirty-seven*, in Todd's Johnson's Dictionary, combined with Walker's, edited by J. E. Worcester, and published before the appearance of yours; *twenty-one*, in Mr Pickering's Vocabulary, published in 1816; not less than *thirty* in the Encyclopædia Americana, and nearly as many in Brewster's New Edinburgh Encyclopædia;—and in these several works, upwards of *ninety* of the words are found, and many of them several times repeated. I have, in addition to the works above mentioned, about fifty English Dictionaries and Glossaries, in a majority of which I have ascertained that more or less of the words in question are to be found, but I have not leisure, at present, to go through a minute examination of them.

Of your 121 words, *six* or *seven* are not to be found, so far as I can discover, in your Quarto Dictionary, and one of them is one of those *three thousand words* which are contained in Todd's Johnson's Dictionary, but are *not* to be found in your great work, and which were inserted by me in the octavo abridgment of your Dictionary. Whether any of the others are among the words which were inserted in the abridgment at my suggestion, I cannot say with certainty.

From the preceding statement you may perceive sir, that your *prima facie* evidence is sufficiently disposed of as it respects the most of the words in question. You inquire in what other *Dictionary* the words are to be found; and in your former communication to the Worcester Palladium, you were so candid as to say, "that I borrowed some words from you, you suppose to be *proved* by the fact that they are found in no British Dictionary at least in none that you have seen." Now, Sir, it appears to me that it would be quite as sound logic to infer from the above statements, that you have not seen, or at least have not carefully examined, many British Dictionaries, as it would to infer, with respect to a list of words, that because you do not know of their existence in British Dictionaries, they must, therefore, have been taken from yours; for it appears sufficiently evident that there may be words in British Dictionaries that you are not aware of. You seem also to have overlooked the circumstance that there are besides Dictionaries, other sources for obtaining words, which are open to me as well as to you; and if my success in finding words *out of* Dictionaries should bear as good a comparison with yours as it seems to bear in finding the words in question *in* them, (I only put the case hypothetically,) it would not appear very wonderful, if I were able to find the few remaining words without any assistance from your labors. Of the 121 words you have given authorities, in your Dictionary, for only 39; but I can, without going out of my library, furnish authorities, in all cases different from yours, for upwards of a hundred of them.

With respect to your inquiry how many or which words I borrowed from you, I have already said that I did not know that a single one was inserted on your sole authority. I do not affirm this to have been the fact, for I am aware that oversights of this sort may happen; but if any have been so inserted, I sincerely regret the circumstance, and will engage to erase from my Dictionary every word that you will prove to have been thus inserted. But if I saw in your Dictionary a word with which I was familiar, or which I knew was in established use, or found in respectable authors, I regarded it as a word, belonging, not exclusively to any individual, but to all who write and speak the language, to be used by them on all proper occasions, even though it was not to be found in any Dictionary but yours. Take, for example, the very common compound word *semiannual*, one in your list, which is not to be found in any of the English Dictionaries that I have examined, and you are entitled to the merit, so far as I know, of having been the first to insert this word in a Dictionary; yet you cannot doubt that I was familiar with this word before your Dictionary was published; and as I have had occasion to use it repeatedly in my other publications, I thought myself authorized to insert it also in my Dictionary. All the words in your own Dictionary were surely to be found in Dictionaries previously published, or had been previously used by other persons, except such as you coined or stamped anew, in order to enrich or embellish the language: and with regard to all words which owed their origin or new form to you, such as *ammony, bridegoom, canail, ieland, naivty, nightmar, prosopopy, &c.*, it has been my intention scrupulously to avoid, as being your own property, and I have not even inserted them in my Vocabulary of Words of Various Orthography, being willing that you should forever have the entire and exclusive possession and use of them. There is a considerable number of words in my Dictionary which are not to be found in yours; yet they have all, I believe, had the sanction of respectable usage: I can therefore claim no exclusive property in them; and you are perfectly welcome, as I have before intimated to you, to have them all inserted in your Dictionary.

Should you be disposed, Sir, to pursue the examination of my Dictionary further, and honor me with any more of your inquiries, I will attend to them as promptly as my engagements may render it convenient.—It was my intention to say something respecting another complaint of yours, but as my letter has already exceeded my intended limits, I must waive it for the present.

Having paid such attention to your request as my engagements have permitted, and answered your inquiry, in some measure, I trust, to your satisfaction, I would now Sir, respectfully make a request of you, which is, *that you would be so good as to inform me whether the charges against me in the Worcester Palladium were occasioned by any statements made by you, or whether you have ever made, or are now ready to make, any such statements.*

Your compliance with this request will oblige

Your humble Serv't.

J. E. WORCESTER.

Cambridge, Feb. 6, 1835.

We shall insert the two remaining letters next week.

DR WILSON VERSUS THE NEW SCHOOL.

We gave a little specimen in a former paper of Dr Wilson's violent repugnance to New England Divinity, as manifested particularly against the person and opinions of Dr Beecher; and a fortnight since we published a curious *farrago* compounded by the same divine, in which he mingled together Hopkinsianism Unitarianism and the new divinity of the present time, and blew them all up at a single explosion.

We proceed to give a few further specimens of his tenderness to New England prejudices. They are taken from a tract entitled "One Proposition sustained against the New School. By J. L. Wilson, Author of four Propositions sustained against the American Home Missionary Society."

In the following passage he speaks of the Pilgrim Fathers of New England:

"Their enterprise and condition were new, and their indomitable spirits disdained, to tread in the "old paths." Jer. vi. 16. They burnt incense to their own vanity, and have caused many to stumble in their ways from the ancient paths to walk in a way not cast up. Jer. xviii. 15. Neither the 39 Articles of the Church of England; nor the Savoy Confession, which contained a declaration of the Faith and Order of the Independents; nor the still more perfect system produced by the labors of the Westminster Assembly; nor, even the Bible *alone*, could satisfy them! Every congregation must be an independent society, forming its own creed and covenant! No council could be more than adviser! And the same lawless invention and artifice, which have characterised the sons of the pilgrims, in pecuniary affairs, and become proverbial, among all nations, has led to the discovery of NEW DIVINITY and to *new measures*, for its widest circulation.

Far be it from my hand "to strike,
The guilty and not guilty, both alike."

I believe there have been, and still are, in New England, noble exceptions, both in "*money matters*" and "*new divinity measures*," according to the old maxim, *exceptio firmat regulam*."

How, he asks, have the New Divinity doctrines become prevalent in the Presbyterian Church? This is his answer.

"By an unwise and unconstitutional plan of union and correspondence with the Divines and churches of New England—by popular excitement, misnamed revivals, "got up" by *new divinity men*—by voluntary associations, dignified with the name of American Societies—and by talented men in the Presbyterian church demonstrating that such preachers in our connection are no better than swindlers, counterfeiters and perjured persons; and then turning round, taking them by the hand, as good brethren, and making compromises to shield them from censure!"

The Doctor proceeds to point out the description of persons who constitute the New School, namely, "the leading Congregationalists in New England, clergy and laity, who are not avowed Unitarians, and their coadjutors in the Presbyterian Church—kindred spirits who embrace New England Divinity." He speaks of the various shades of this Divinity as connected with great names, and says they all agree in some points, among which he specifies "HUMAN ABILITY and GENERAL ATONEMENT." "These," he adds, "I consider the two grand starting points of all Arminian, Pelagian, Universalian and Unitarian errors."

They are the same persons who, to use Dr Wilson's mournful language, "bring the coffin and shroud, take hold of the mattock and spade, ring the knell, and sing the dirge of every thing essential to Presbyterianism."

The means made use of are declared to be Home Missionary Societies, Education Societies, and Theological Seminaries.

Lane Seminary alone has shared in this profusion to the amount of not less than one hundred thousand dollars; and for what? We are told, "to train up a ministry for the Presbyterian Church"!!! May the Lord have mercy on us."

After describing the various machinery contrived for the spread of New Divinity, he tells us how it is put in motion or accelerated:

There are some religious machines, like steamboats, that cannot 'go ahead' without puffing. Hence the New School have puffed their men, and their measures, and their schools, and their protracted meetings, and their contributions, and even their humility, self-denial, prayers and alms, till it may indeed be said, that the ancient Pharisees, with all their philacteries and trumpet-sounding, and street-praying, were but mere children in the art of puffing compared with the New School.

Such is a specimen of the christian brotherhood existing between parties in the same denomination. What bitter irony would there be, in this case, in the exclamation of a heathen—"Behold how these Christians love one another."

SONSHIP OF CHRIST.

The following communication we publish by request. We are also requested to state that it was offered to the Editor of the Watchman, and was declined. As it relates to communications of Mr Grew, which have been published in the Register, and to certain remarks in the Watchman upon those communications, we consider it an act of justice to Mr Grew to insert it.

To the Editor of the Christian Watchman.

Sir,—I must rely on your candor to correct a mistatement in your paper of Feb. 13th. Had you adhered to your declaration, "We have nothing to do at this time with the argument of Mr Drew," (Grew) I would not have complained. But having thus remarked, you proceed, not only to do something with my argument, but to *misrepresent* it. I have no belief that you have done so designedly, but such is the fact, in consequence of not giving it that attention which justice demanded before stating it to your readers, many of whom will never read my communication in the Register and judge for themselves.

You observe, "His great error lies in supposing that terms which are employed to express human relation, are to be understood, when applied to the Supreme being, in *a strictly literal sense*." If you refer to the article, or to all I have published on this subject, you will find nothing implying or warranting such a declaration. I am not chargeable with so gross an absurdity as to suppose that the terms "begotten," "first born," or "brought forth" are applied to the Son of God "*in a strictly literal sense*," or in all respects as the same terms "are employed to express human relation." My argument simply is that we cannot "predicate self-existent or independent Deity on begotten sonship," or that a revelation that the Son of God is the begotten of the Father is a revelation that he is not self existent. I appeal to your own understanding to determine whether the term "begotten of the Father" may not import a beginning and, consequently, a dependence of existence without understanding the term "in a strictly literal sense," or, in all respect, as we understand it when applied to human relationship? Justice to myself, but more especially, to the holy truth, which I vindicate in opposition to human dogmas, requires me then to show you that the "great error" with which you have publicly charged me, is a man of straw of your own fabrication.

Yours in all good will,

HENRY GREW.

Philadelphia, Feb. 23, 1835.

ENGLISH DISSENTERS.

Every thing, at the present time, respecting the Dissenters from the English Church is interesting; and the subject is continually becoming more so while the cry of religious reform and of loosening the bonds of Church and State is in everybody's mouth in our mother land. We are indebted to the kindness of one of our correspondents for pointing out an author from whom much knowledge concerning the Dissenters may be derived, from early times, down to the present century.

FOR THE CHRISTIAN REGISTER.

WILSON'S HISTORY OF DISSENTING CHURCHES IN LONDON.

This I believe is an authentic and valuable history of churches and ministers, comprising many interesting facts in relation to their origin and progress, the characters of their ministers, and more particularly of the sufferings, which multitudes of them endured from the persecuting spirit of Charles II and of his Popish brother James. Here, the reader under the names of the churches, to which they were severally united, in which they were either Pastors or assistants, will find the characters and history of such as Baxter, Howe, Bates, Calamy, Watts, Barker, Lardner, Fleming, Grosvenor; and coming nearer to our own days, of Drs Chandler, Amory, Price, Fordyce, Hunter, Priestley, Rees, Belsham and Worthington, with an host besides, who have adorned the gospel, and served their generation by their faithful preaching, and their useful lives. The characters are generally drawn with discrimination. Faults are admitted, where they were undeniable; and characteristic virtues and attainments are exhibited, instead of general unsatisfactory eulogiums.

REMARKABLE LIBERALITY.

Examples of acknowledged conscious fallibility in the exposition of Christian doctrines are not of every day occurrence among learned divines; and the following instance which has been communicated to us is well worth recording both for reproof and instruction.

MR EDITOR,—The following is the whole of the preface to Taylor's tract, entitled, "The Scripture-doctrine of Atonement examined."

"THE PREFACE.

READER,—I warn you to peruse this Treatise with great Caution, and without any Deference to my judgment; for possibly I may have mistaken the Sense of Revelation. But as I trust God will forgive the Errors of an upright intention; so I heartily wish you may clearly discover and candidly correct them. JOHN TAYLOR."

ADMONITORY DOCUMENT.

The following is also a lesson from example, showing that it is possible to respect those who honestly differ from us, and that christians who possess true independence and moral courage will not fear to express that respect even at the risk of the reproaches of those of their own sect.

FOR THE CHRISTIAN REGISTER.

In a letter to Horace Walpole, Miss Hannah More gave the following account of an absurd report, that she was married to Dr Priestley.

"Being one day in a large company who all inveighed against Lindsey and Jebb, and other Socinians who had deserted the church because they could not subscribe to the Articles, I happened to say that I thought sincerity such a golden virtue that I had a feeling bordering on respect for such as had apostatized upon principle; for when a man gave such an unequivocal proof of his being in earnest as to renounce a lucrative profession rather than violate his conscience, I must think him sincere, and of course respectable. I have ever since been accused of rank Socinianism, and the papers soon after married me to Dr Priestley, though I reprobate his opinions. I never saw him but once in my life, and he had been married above twenty years."

Few persons in England stood higher in public estimation for talents or for piety than Hannah More, or had given less occasion for the belief that she was, in opinion, in agreement with Socinians or Unitarians. Yet she had discernment enough to see evidence of honesty and sincerity in the conduct of Dr Priestley—a man of acknowledged talents, who had adopted and avowed opinions which exposed him to be reproached as a heretic, and excluded from the honors and emoluments which he might have shared in the established church, had his conscience permitted him to subscribe the Thirty Nine Articles. But because Hannah More had the honesty to express a favorable opinion of the sincerity of Dr Priestley she herself was "accused of rank Socinianism," and of having been married to Dr Priestley. Now suppose for a moment that it is a fact, that "God is one," and not three, as Trinitarians have supposed; what chance has that truth to gain ground in such a state of society as is implied in the statement of facts by Hannah More? How slow must be the progress of truth when popular opinion is so prejudiced against it, that it is even perilous for an intelligent and good person to speak in favor of the sincerity of a man who has exposed himself to reproach and privation by a dissent from the popular creed!

WAR.

The late threatening aspect of public affairs has led all the friends of peace to solemn reflection, and will doubtless lead them also to more active exertions to produce a more general feeling in the community in opposition to war as a matter of pride or policy, and especially as inconsistent with humanity and deep religious principle. When we look back upon the danger from which, as we trust, we have escaped, and consider what might have been the issue, if our rulers had been quick to fan the sparks of discord, between this country and France, into a flame, we have occasion for sincere gratitude to Providence for inspiring them with that wisdom which is "peaceful," which, while it feels the wrong, is not unduly eager to resent it; which can wait for the movings of a cause of justice in the wrong door, instead of taking an expensive and tragical remedy into its own hands.

If we shall escape hostilities with France, it will not be in vain that fearful apprehensions have for a season hung over us. They have called forth from some of our ablest statesmen that full strain of reprobation of war, and those delightful appeals in favor of peace, which will not soon be forgotten. An instance of this is found in Mr Everett's valedictory Speech in Congress, from which we selected a portion in the last Register. He believes and one would think we must all believe, that, if we engage in a war with France, it must be from the rashness of those in whose hands the power resides; that it will proceed from needless provocation on one side and resentment on the other, alternating in quick succession, till brutal violence shall be resorted to for securing the payment of a debt and healing our wounded honor—thus securing payment by a cost ten fold greater than the debt, and offsetting against honor the indelible disgrace of premature offensive war, a war of plunder and legalised piracy (so to speak) to say nothing of bloodshed and wide spread corruption.

"War" says Mr Clay, "with all its train of sufferings, crimes and cruelties, should never be resorted to but in the last extremity." Speaking of war between the United States and France he says—"limited as it probably would be to the Ocean, the United States instead of maintaining the liberal code for which they have hitherto contended, might find themselves called upon to assert principles as to the right of search, contraband and blockade, against which they have so often protested."

"War," says Madison, (who became entangled in its snares, from which he rejoiced to escape, and who was pronounced by a man of great military renown to be too much of a philosopher to look calmly upon bloodshed)

"War is in fact the true nurse of Executive aggrandizement. In war a physical force is to be created, and it is the Executive will which is to direct it. In war the honors and emoluments of office are to be enjoyed. It is in war finally, that laurels are to be gathered, and it is the Executive brow they are to encircle. The strongest passions, and the most dangerous weaknesses of the human breast, ambition, avarice, vanity, the honorable or venal love of fame, are all in conspiracy against the desire and duty of peace."

The general language of statesmen in the United States, in Great Britain and France, is now decidedly adverse to war. The public journals have assumed a tone in unison with theirs. The principles of Peace Societies are becoming more widely diffused, and though they have to struggle against indifference and coldness, they are not assailed by open foes. The time will certainly come when mankind will become too enlightened to spill their blood for the gratification of the pride and vanity of sovereigns, or for ministering to the cupidity of their parasites.

THE CALUMET—VOL. II. No. 6.

With this number, the Editor, Wm. Ladd Esq. General agent of the American Peace Society, takes leave of the public as the conductor of the work. It is to be merged in the "American Advocate of Peace," an able quarterly journal published at Hartford Connecticut. Mr Ladd gives a history of his editorial troubles and toils, with his characteristic good humor, and concludes that "it is better that one periodical should be well supported, than that two should be starved. Impressed with these considerations, and anxiously desirous of getting rid of a burden which had oppressed me for seven years, I have made a visit to Hartford, and finally after considerable diplomacy, have concluded a treaty, by which we are to relinquish the Calumet after the present number; and the American Advocate of Peace is to be published at Hartford for the American Peace Society. And now I hope the Society will ratify the treaty, for if it does not, I must pay the penalty myself, sincerely wishing, that the King of the French may follow my example, as he is about as well able to do it."

This number contains a pretty full account of the "Proceedings of the Eighteenth Annual Meeting of the [London] Society for the promotion of Permanent and Universal Peace.—Among these proceedings was a vote to appropriate £100, for circulating tracts in France illustrative of the principles of the London Society.

The following are the remarks of one of the speakers on the subject (Mr G. Thompson).

The object which the society had in view was well worthy of the most serious attention and the most liberal contributions. It was no less than to publish the banns of matrimony between England and France, that henceforth they might live in peace, harmony, fellowship, and love. In times past, war had strongly tended to engender national animosities. He remembered the time when he never thought of a Frenchman but in connection with a monkey, or as a being against whom they were to direct the cannon, the musket, the bayonet, or the sword. The age, however, of national antipathy was fast passing away; and he thought a period when peace prevailed could not be applied to a better object than that of laying the foundation for the erection of the superstructure of peace and harmony. They must never take lower ground than that war was opposed to Christianity, and standing there they might defy all the shafts that could be hurled against them. At the present day every question was discussed on principle, and on principle alone. That was the case with the Temperance and Bible Societies. And they were now come to discuss the question of peace upon that grand principle. He could not find that, living under the benign influence of the gospel, they could acquire the power of depriving a human being of life. While God allowed the sinner to believe, to breathe, to walk, to think, aye, and if he felt the desire, to pray to be forgiven, they had no right to break the bowl and snap the cord, and send a being, the object of God's pity, to his final and irrevocable doom.

CATHOLIC STATISTICS.

Under our Ecclesiastical head we have given an outline of the state of the Roman Catholic Church in the United States as to its Diocesses, government, numbers, means of proselyting &c.

The distribution of the United States into Diocesses may look formidable on paper; but the inhabitants of these States are not becoming more fond of hierarchies; the Presbyterian Hierarchy is tottering, that of the Methodist Episcopal Church has experienced a schism which threatens to increase instead of being healed; the Episcopal Church does not extend in proportion to many other sects; and in general whenever oppression is felt rebellion ensues.

But the Catholic population it is said amounts to 600,000. We have seen it stated elsewhere at 500,000. But be it 600,000. Is that very alarming? A part of this consists of native Americans. We cannot at this moment say how many Catholics there are in Maryland; but Maryland is one of the Original United States, and has been, so far as we know, true to the Union, and the Catholic freemen have never to our knowledge regarded themselves subject to the Pope in temporals, or taken an oath to overthrow heretical rulers.

In the year 1830 the aggregate population of Maryland and Louisiana amounted to more than 662,000. The Catholics in each of these States are more numerous than any other denomination. The number may amount to 200,000 perhaps more; leaving 400,000 for the rest of the United States. In all our large towns they are numerous. In Boston they probably constitute one seventh part of the population. The deaths among them may be supposed to be greater in proportion to their number than among the Protestants, since a large portion of them we are sorry to say are miserably poor and squalid, and many intemperate; while some suffer from neglect as well as vice. It is said that the deaths last year among the Catholics of Boston were 20 per cent of the whole number. We can easily credit it, even if our estimate of *their* proportion of the whole population is the *full* proportion.

We see nothing fearful in the number of the Catholics, in regard to religious domination—or to political domination, as Catholics. We are wholly opposed to the easy terms of naturalizing foreigners, and can easily conceive of the bad influence which it may have on our elections. If wise counsels should ever so far prevail in the government of the union as to correct this evil, it will be a joyful epoch in our history.

We have been charged, by implication at least, of undue security on the exciting subject of the prevalence of catholicism,—of crying "peace peace, when there is no peace." And Unitarians as a body have been accused of insensibility to the dangers hanging over the spiritual interests of the country from the threatening spread of Romanism. It is not to be expected that Unitarians will manifest an eager credulity towards what is alleged by those who have been their own bitter accusers. The same men who charge upon the catholics a conspiracy against the

liberties of this great republic, proclaim that Unitarians are infidels, (for no other reason except that they interpret God's word according to their own understanding of it); they virtually proclaim them also to be hypocrites, pretending to be what they are not; calling themselves Christians while they are in fact unbelievers. It would not be wonderful then if Unitarians should sympathise in some degree with the Catholics, so far as these are objects of the persecution of the tongue and of the religious periodical press—though Unitarians are at the farthest possible remove from the Catholics—the very *antipodes* in the ecclesiastical orb.

We have not caught up the offensive stories which have been circulated, some of which have proved to have had as little foundation as the great body of fabulous tales which are wrought out for the amusement of itching ears and prurient imaginations. Such was the story about Duncan at Cincinnatti, to which we have never before alluded, but which went the round, marshalled by glaring capitals. This Duncan who is styled Doctor, however respectable he may be, is neither an M. D. nor "a member of the Ohio Senate," as it has been affirmed he was.

The whole of the story so far as we can find grew out of the following communication from a Mr Duncan, in the Cincinnatti (Presbyterian) Journal, Jan. 23d, more than three months after the Consecration of the Catholic Church. Previous to this statement nothing was heard of riots or outrages at the consecration.

"During this ceremony, I stood in the public street. I observed, however, that as the procession drew near many in the surrounding multitude took off their hats, and frequently crossed themselves with great apparent devotion. My pity was excited for the victims of such ignorance and superstitions, as could promote these exhibitions of man-worship. Now the procession was passing before me; but my attention was turned from the gaudy pageant by a rustling noise behind me, and I had scarcely turned myself in the direction whence it proceeded before my hat was forcibly torn from my head, by a gentleman, shall I call him? No! but by a bigot, whose whole appearance made it quite doubtful whether his devotion to Bacchus, or his zeal for the Pope, were predominant."

Catholicism, Catholicity, or whatever the papists choose to call their religion, has in our estimation absurdities and sins enough of its own to answer for, without any addi ions from the asperity or exaggeration of its enemies.

SACRED MUSIC AND POETRY.

We are glad to find the hints on this subject by one of our correspondents last week, is attracting the attention which it deserves.

Mr Editor—Your correspondent, L. H. S., in your last paper has alluded to an evil respecting "Sacred Music and Poetry," or poetry as adapted to sacred music, which I think deserves the notice of all who are attached to our views of Christianity. I am induced to think with your correspondent, and have long been of the opinion, that "there is a party design," in affixing poetry to tunes in our various collections of Church music, which is highly inconsistent with the truths of the Gospel, as we believe them. I wish it was in my power to direct the attention of L. H. S. to a collection not contaminated with erroneous views, but I am sorry to confess I am wholly unable to. Your correspondent's notice of this subject brings to my mind a circumstance which I never shall forget, and which at the time, caused great consternation in the congregation where it occurred. It was at a period, when sacred music was not so much appreciated as it now is, and when the sentiment of a Hymn sung was passed heedlessly over.—Clarinets and Violincellos then flourished instead of the majestic and solemn organ, and the nasal power was exerted and brought into competition with the most noisy instruments in the choir.—In this church, which was *Unitarian* in sentiment, it was customary to sing a voluntary as soon as the minister had entered the desk. On this occasion they had selected a tune which I think was called *Newark*, and from its commencement I had predicted a downfall in the choir. The words set to this piece of music commenced with, "The God of mercy be adored;" the first verse of which harmonizes well. Here I hoped the choir would have good sense enough to perceive their error and sit down, but the tune embracing the whole Hymn, they could not finish with *a good grace*, and so they boldly entered upon the closing verse,

To praise the Father, and the Son,
And Spirit all divine—
The One in Three, and Three in One—
Let saints and angels join.

It is needless to say that the audience looked confounded, the minister raised his finger and put it to his mouth, but on they went, and finished, amidst unutterable looks. Choirs in those days being uninstructed in Polemics, this mistake, a sin it could not be called, was overlooked. But at the present day I trust no choir in a Unitarian Church can be so grossly ignorant of the leading doctrines of Christianity, or the disputed points of those doctrines, as to commit such an error. I have mentioned this anecdote partly to show how the unwary may be entrapped by cunning men, and also to open the eyes of this community to such glaring faults.

G. H. B.

WESTERN EXAMINER.

We have received the Proposals which we here insert, from our Unitarian friends at the West. It is hardly necessary to add that we pray earnestly for the success of their undertaking, and hope that our brethren in the faith in this quarter will encourage it. It is stated in a letter from the gentleman who is to edit the work, that it is intended "to devote a part of the journal to correspondence in different sections of the country.

Proposals for publishing a monthly magazine, to be called "The Western Examiner" devoted to Religion and Literature.

1. *Objects.*—To promote a manly, intelligent, and liberal piety; and faith working by love; to explain and defend the misunderstood and denounced principles of Unitarianism; to be a bond of union for western Unitarians, and a connecting link with their eastern brethren. Also, to diffuse sound views on literature, education, schools, and benevolent enterprises.

2. *Reasons.*—The Unitarian "sect is every where spoken against." Many persons think that they verily ought to do and say many things contrary to this name. Others, more liberal, ask "may we know what this new doctrine, whereof thou speakest, is?" But there is no answer. We have no means of reply, explanation, nor defence. Smitten on the one cheek, we must literally turn the other. The ear of the public is open, but the tongue of the press, so far as Unitarians are concerned, is silent. We think the west demands and will support such a work.—We believe there is a spirit here which asks for Light; listening to the apostolic exhortation, we have chosen for a motto, "*Brethren, be not children in understanding.*"

3. *Method of conducting.*—The work will be conducted by the Unitarian ministers at Buffalo, Cincinnati, Louisville and St. Louis. It will be published at Cincinnati under the special superintendence of Rev. E. Peabody. All local topics of interest will be attended to. General intelligence of a miscellaneous character will be inserted. New books will be noticed, and diligent observation paid to every thing which concerns the social advance of the great West in civilivation and happiness.

3. *Conditions.*—The Western Examiner will be published monthly, at Cincinnati, on paper of a superior quality, and with type entirely new, of which this is a specimen. Each number will contain 72 large medium octavo pages, making at the end of the year, two volumes, of 500 pages each. The subscription price will be $3.00, payable on the reception of the second number. It is proposed to issue a specimen number by the first of April, if subscribers can be obtained.

We must ask our friends to aid us in disseminating this prospectus, and we wish those who obtain subscribers, to return them, if possible, before the first of April, 1835.

Shreve & Gallagher, Publishers, Cincinnati.

INDEPENDENT MESSENGER.

This is a weekly religious paper, conducted by editors who maintain, with the doctrine of a future just retribution, the final restoration of all mankind to the happiness of heaven.

The paper has hitherto been published at Mendon, in this state, but is now transferred to Boston. It is to be printed by Messrs H. B. & J. Brewster, who are to have charge of the secular and miscellaneous departments. The theological and religious departments are to devolve upon the Rev. Paul Dean, as resident editor. The former editor Rev. Mr Ballou, together with the Rev. Ch. Hudson, Wm. Morse and Philemon R Russell, are to be associated or corresponding editors.

If the work shall continue to be conducted with the Christian spirit and ability by which it has heretofore been distinguished, it will deserve the continued and increased patronage of its friends.

AMERICAN UNION.

We are unable to publish to day the "Exposition of the object and plans of the "American Union for the Relief and Improvement of the Colored Race." Addressed by the Executive Committee to the Public."

It is a long document upon a subject of great public interest and will be given entire in the Register of the coming week.

NEW PUBLICATIONS.

The Springfield Collection of Hymns for Public Worship. By Wm. B. O. Peabody. Springfield: S. Bowles. Boston: Leonard C. Bowles.

We have not examined this collection of Hymns sufficiently to pronounce a positive judgment upon the compiler's skill in the selection and preparation of them. The productions of Watts and Doddridge form the basis of this collection, as they do of most others in use in our churches. To suit them for the purpose of being sung, Mr Peabody says that "he has abridged many and altered a few: but it will generally be found, that what seem like changes, are in fact restorations of Hymns to their original forms.

The collection appears to be rich and various; but Mr Peabody lays no claims to superiority over other compilers, except for the number and variety of Hymns for the Lord's Supper.

A Sermon delivered at the Dedication of the First Congregational Church in Uxbridge, Mass. January 13, 1835. By Samuel Clarke, Minister of the First Church and Society in Uxbridge.

This is a very appropriate Sermon upon a highly interesting occasion. The preacher sets forth the prominent objects of the present service in connection with the permanent services to which the House of Worship is consecrated.

The second great division of the discourse comprises the means to accomplish the purposes for which the temple has been erected; namely, preaching the truth and preaching it in its true spirit of *earnestness* and *love*, on the part of the public teacher: and constant attendance, with a disposition to receive all the benefits of social worship and religious instruction, on the part of the hearers.

We select ten lines which comprehend the substance of what christian love demands in regard to the worship and ordinance of the sanctuary.

While we would hold what we believe to be truth with firmness, we would also hold it in charity and kindness towards all, who appear conscientiously to differ from us; and for this difference we would not exclude them from our fellowship as Christian disciples. To Christians of all denominations, who profess faith in Jesus as the only Mediator and Saviour who receive his word as the guide of their belief and practice, and who appear to love him in sincerity and truth, we would cheerfully open the doors of the Church. We would erect no walls not required by our Master. We would not close the door which he has opened to every humble Christian.

ECCLESIASTICAL.

On the 4th of March, Rev. Dorus Clark, late of Blandford, was installed pastor of the 5th Congregational Church and Society in Springfield, Mass. at Chicopee Factory. Rev. Mr Austin of Ludlow, offered the introductory prayer; Rev. Mr Todd of Northampton preached the sermon from Rom. xiv. 7;. Rev. Dr Osgood of Springfield offered the installing prayer and gave the charge to the pastor; Rev. Mr Baldwin of Springfield, gave the right hand of fellowship; Rev. Mr Condit of Longmeadow gave the charge to the people, and made the concluding prayer.

Installation.—On Wednesday, Feb. 25, the Rev. J. Boardman was installed Pastor of the Second Congregational Church in Douglas; introductory prayer by Rev. D. Holman, of Douglas; sermon by Rev. M. P. Braman of Danvers; installing prayer by the Rev. R. A. Miller of Worcester; charge by Rev. I. Braman of Rowley; right hand of fellowship by Rev. G. Allen of Shrewsbury; address to the people by Rev J. Nelson of Leicester; concluding prayer by Rev. D. A. Grosvenor of Uxbridge.

The dedication of the new Meeting-house, recently built by the Second Congregational Society in Montague, took place on Wednesday the 25th Feb. Notwithstanding the badness of the travelling, the house was crowded with an audience which listened to the services with deep interest. A very impressive dedicating prayer was made by Rev. Mr Colman of Deerfield. The sermon was by Rev. Mr Hosmer of Northfield. It was a most clear and able exposition of the necessity of respecting and maintaining the observances of public worship—a duty whose faithful performance involves the permanence of all our other institutions, and which should become more binding on the conscience, inasmuch as it is no longer subjected to enforcement by law.

A number of devotional pieces were sung in excellent taste, and with fine effect.

The house is a very neat one, built, we believe, by the Unitarians with the assistance of the Episcopalians, at a cost, including land, of about 2100 dollars. Rev. R. Dickinson is at present the officiating clergyman.—*Franklin Mercury.*

Roman Catholic Statistics.—The United States are divided into twelve dioceses, viz:

Boston—comprising New England.
New York—New York and part of New Jersey.
Philadelphia—Part of New Jersey, Pennsylvania and Delaware.
Baltimore—Maryland, Virginia and District of Columbia.
Charleston—North and South Carolina, and Georgia.
Mobile—Alabama and Florida.
New Orleans—Louisiana and Mississippi.
Bardstown—Kentucky and Tennessee.
Cincinnati—Ohio.
Vincennes—Indiana.
St Louis—Missouri.
Detroit—Michigan.
Catholic population—600,000.

The above are under the government of the Pope, an Archbishop, 12 Bishops, and 340 Priests.

The number of Churches is about 340.
" " Mass houses about 300.
" " Catholic Colleges, 10.
" " Convents, 26.
" " Seminaries, 35.
" " Orphan Asylums, 16.

Religious Newspapers—two in New York, two [one] in Boston, and one in each of the following cities — Philadelphia, Charleston, Cincinnati and St Louis.

The increase of this denomination of Christians in the Southern and Middle States, and particularly in the valley of the Mississippi, is great. In New England, generally, the increase is comparatively small. In Boston, however, it is far otherwise—the present number in the city is not precisely known; this fact can be stated, however—that of the whole number of deaths the past year, nearly twenty per cent were Catholic.

In the city and Charlestown, the number of Catholic churches is four, including that erected last year, and it is understood that another is in contemplation the present or succeeding year.—*Correspondent of Boston Daily Advocate.*

[From the Vermont Chronicle.]

Congregationalism in Ohio.—We had occasion to notice, a few months ago, the formation of a "General Association" among the Congregationalists in the State of New York. We have now before us, in the Ohio Observer, the constitution of the "Independent Congregational Union of the Western Reserve," adopted at Williamsfield in October last. "Any Christian church or churches, established upon Apostolic or Congregational principles," and evangelical in its faith and character, may be admitted to its privileges. We copy such of the articles as will show the principles of ecclesiastical government adopted by the Union:

Art. iv.—Every pastor and every male member of the churches connected with this association, shall be considered as entitled to all its privileges, and on presenting themselves respectively at the regular meetings of said union, shall be admitted to deliberate and vote on any question which may come up for consideration.

Art. vi.—Inasmuch as every Christian church is acknowledged by us, to be competent to the management of its own affairs, therefore it is to be understood, that this association shall never presume to interfere with any internal concerns of the churches in any respect whatever.

Art. vii.—Also, as this union disclaims every thing of a legislative and judicial description, no case of discipline whatever, by appeal or otherwise, shall be brought before it for either investigation or decision; except when the member accused is not a member of any particular church belonging to this connexion, but is simply considered a member of this association; in which case, the laws of Christ's kingdom can be fairly applied without infringing on the rights or liberties of any particular church.

Art. viii.—In the discussion of all subjects which may, in the Providence of God, be brought up before this union for deliberation, the Bible shall be considered as the only standard of authority; all systems of human composition, of whatever kind, being considered as imperfect and without authority, and therefore entirely inadmissable.

Art. ix.—No resolutions or decisions of this union shall be considered as authoritative or binding on the conscience; the law and testimony of God being considered by us, as possessing exclusive right to the high prerogative of regulating the mind and conduct of Christians and Christian churches.

Church Reform in England.—The following appointment is announced in the London Gazette.

Whitehall, Feb. 3.—The King has been pleased to direct letters patent to be passed under the Great Seal, appointing his Grace the Archbishop of Canterbury, Lord Lyndhurst, the Archbishop of York, the Earl of Harrowby, the Bishop of London, the Bishop of Lincoln, the Bishop of Gloucester, Sir R. Peel, Mr Goulburn, Mr C. W. Wynn, Mr Hobhouse, and Sir Herbert Jenner, Knight, Commissioners for considering the state of the several diocesses in England and Wales, with reference to the amount of their revenues, to the more equal distribution of episcopal duties and to the prevention of the necessity of attaching, by commendam, to bishopricks, benefices with cure of souls; also for considering the state of the several cathedral and collegiate churches within the same, with a view to the suggestion of such measures as may render them most conducive to the efficiency of the Established Church; and for devising the best mode of providing for the cure of souls, with special reference to the residence of the clergy on their respective benefices.

From the Times.—We can announce a fact which certainly all friends of reform—and of Church Reform—whatever may be the case with facticious clamourers for both, will rejoice to be assured of. The vacant prebendal stall of Westminster, worth a good £1,400 per annum, is not yet filled up, though a fortnight has elapsed since the death of Dr Sutton. Sir R. Peel has determined that it *shall not be filled up*, and has placed it at the disposal of the ecclesiastical commissioners. On the important and gratifying nature of this decision, formed by the Conservative Prime Minister, it would be needless to expatiate. It is an earnest of something, which we indeed have never doubted, but which many people, not doubting it perhaps any more than we did, have nevertheless stubbornly denied—that Sir R. Peel designs for the country a real, downright, effective, and unflinching reform of the Church of England.—*Times.*

Germany.—Persecution of the Pietists.—The *Suabian Mercury* of the 13th inst. has the following from Breslaw of the 2nd:—"Rigorous measures have been taken by the Government in a commune of Silesia, to break up a congregation of evangelical Dissenters, known by the name of 'Pietists,' in contradistinction to those who hold the less rigid tenets of the Established Church. For this purpose, a corps of 400 infantry and 100 cavalry, with two field-pieces, were ordered to the place of meeting. On their arrival they found a considerable body of people, who manifested a disposition to repel force by force. The commander of the troop, after repeated invitations to the people to separate, ordered the cavalry to charge upon them, which was done with complete effect.—Several persons were severely hurt, but no serious accident happened. The church was taken possession of by the military, and the new incumbent introduced. The clerical gentleman, however, will have to preach to bare walls, inasmuch as a general determination exists in the commune not to submit."

OBITUARY.

FOR THE CHRISTIAN REGISTER.

MRS REBECCA JONES.

Died in this city on Wednesday last, Mrs Rebecca Jones, aged 76 years.

Mrs Jones's circle of acquaintance was not large, but I may safely say there was not one among those who knew her that would not heartily accord to her the character of a consistent Christian. There was no ostentation, no attempt to display her religious feelings to the admiration of her friends or the world; yet she was not ashamed in any circumstances to bear testimony in favor of the religion of Jesus.—Though she was ever ready to express her love to God and her reverence for his will as revealed in the Bible, it was not so much by her words as by the general tenor of her *life* that this was exhibited.

She was emphatically a Bible Christian. She embraced Unitarian views of the doctrines of Christianity, but kept aloof from all party, sectarian feelings and actions. Conscious of frailty and fallibility herself, she entertained feelings of enlarged charity toward all, and gladly awarded the meed of praise to those, of whatever name or denomination, whose lives exhibited the Christian graces.

In her life her friends have had an example of the influence of Christianity in forming the heart to holiness and virtue, and filling it with a desire for whatsoever is pure and lovely; of its ability to impart patience and resignation under severe and protracted bodily infirmities and sufferings;—and in her death they have witnessed its power to cheer and strengthen the soul, and to give a joyful and lively hope of a blessed immortality to the faithful followers of Jesus.

M.

MASSACHUSETTS LEGISLATURE.

Banks.—The subject of incorporation of Banks has been largely discussed in the House of Representatives. The report of the committee against creating new Banks or increasing the capital of any old ones, has passed with an exception of a petition from persons in the town of Lee in Berkshire and of Chelsea in this vicinity, which were committed.

Warren Bridge.—An able report has been made by the joint committee on this subject by the chairman, Mr Tufts, of the Senate, which concludes with a resolution for the purchase of Charles River Bridge, by the Commonwealth. Three thousand copies of the report are to be printed.

Ursuline Convent.—The Resolutions on this subject which were reported by a Committee of the House of Representatives, of which we have spoken before, passed the House as they were finally modified by a vote of 313 to 67, and the Senate without a division. They are as follows.

Resolved, That the Government of this Commonwealth is exclusively a government of Laws, upon the maintenance of which depends the security of life, liberty and property; and that all the attempts to violate those laws, by the forcible interposition of the popular will, are destructive of that security, and subversive of the first principles of our institutions.

And whereas, it hath been made to appear, that the Convent of the Ursuline Community, situated upon Mount Benedict, in the town of Charlestown, was, with all its appendages, on the night of the eleventh of August last, destroyed by a lawless and ferocious mob, in defiance of the civil authority, and in open violation of the majesty of the laws,

Resolved, That this Legislature feels itself bound, in support of the Constitution, and in vindication of the honor of the Commonwealth, to declare its deliberate and indignant condemnation of such an atrocious infraction of the laws.

American Institute of Instruction and the *Boston Society of Natural History.*—A Resolution was passed in favor of each of those institutions appropriating $300 a year for five years.

Prison Discipline Society.—A resolution granting one thousand dollars to this society has passed both branches.

INTELLIGENCE.

DOMESTIC.

Another pretended Robbery.—It was announced in the beginning of last week, that John Herren had been robbed, when passing through the town of Woburn, of the sum of 24,000, which had been placed in his custody for the purpose of conveying it to this city. Facts early came to light of a nature to fix a suspicion upon Herren himself of having secreted the money. He however busied himself in pretended efforts to discover the robber, but at length being charged with the fraud, he confessed it, and on Saturday last was accompanied to Londonderry, by one of the directors of the Caledonian Bank, and there produced from its place of concealment in the woods, $13,600, of the money.

Liberated Slaves.—A gentleman near Natchez, lately deceased, has liberated his slaves, 18 or 20 in number, and furnished them with from 200 to 400 dollars each, to promote their comfortable settlement in Liberia.

Disastrous Shipwreck.—The Liverpool Albion of Feb. 6, gives the following particulars of the wreck of the ship Lion, the property of Messrs Benjamin Rich and Sons, of this city, with the loss of the Captain, Bursley, and ten of her crew.

Intelligence has been received of the loss of the fine American ship Lion, which sailed from Liverpool on Friday.—She was bound to New Orleans, and was commanded by Captain Bursley, brother of Captain Bursley, of the American packet ship Orpheus. The crew consisted of fourteen men, including the captain. She struck on a ledge of rocks about 3 o'clock on the morning of the 1st of February, a short distance from Port Patrick, nearer to the Irish than the Scotch coast. The wind at the time was blowing fresh from the northwest, and she immediately went to pieces.—Three of the crew succeeded in reaching the nearest land, and were saved; but the remainder, consisting of the captain and ten men, have found a watery grave. The Lion sailed from the highly respectable house of Haggerty & Jeriden, of this town.

Insane Hospital in Maine.—It gives us pleasure to be able to state, that the conditions of a Resolve passed by the last Legislature of this State have been complied with, whereby forty thousand dollars have been secured—twenty thousand by private subscription and an equal amount by the State—for the establishment of an Insane Hospital in Maine. The liberal individuals who have contributed one half of the sum are Hon. Reuel Williams of Augusta, and Benj. Brown, Esq. of Vassalborough, who have given $10,000 each. Such munificence is entitled to the public gratitude. It is a blessing when persons of great wealth, devote their property to the public good. This should be the chief ambition which excites any individual to the accumulation of property beyond what is necessary for his support.—*Christian Intelligencer.*

A Lunatic Village.—We see it mentioned in an English periodical, that the Province of Antwerp, in Belgium, possesses instead of a Lunatic Asylum, a Lunatic Village. It is called Gheel, and the poor creatures are allowed to roam at large in it; and where the infirmity does not incapacitate them the inhabitants give them work. Many districts in the Netherlands, send their Lunatics to reside in this village, and pay for their clothing. It is found that for one cure effected under confinement, ten are brought about by kindness and the absence of coercion.—*Journal.*

Coal.—Our citizins are likely to receive their supplies of Coal from another quarter. Mines have been dissovered in several places in the immediate neighborhood of St. Louis, and the gentlemen upon whose lands they are situated, are taking measures to ascertain the quantity and quality of the article. One or two thousand bushels have already been brought to market; and it does not, be have been told, suffer in comparison with that of Illinois. The mines are within from three to five miles of St. Louis. One good effect at least, will follow these discoveries; competition will be produced, and the price lessened to the consumers.—*St. Louis Republican.*

Deaths in Philadelphia.—The whole number of deaths in the City and Liberties of Philadelphia for the year 1834, was 5073—of which 636 were by consumption, and 195 by small pox. There were stillborn 308—by the cholera 151, and by cholera infantum 377.

The number of births returned to the Health Office was 7572—of which 3927 were males, and 3635 were females. Excess of births over deaths 2499.—*Philadelphia U. S. Gaz.*

FOREIGN.

France.—Paris papers have been received to Feb. 10th. They do not contain much news of importance except that the prospect of a speedy provision for the execution of the American treaty was decidedly favorable. A letter from Havre of Feb. 10th, to a commercial house in this city, says, that "there is now no doubt whatever that the bill of indemnity will pass the Chamber of Deputies." The New York papers furnish us with letters from France, and copious extracts from Paris papers relating to this subject.

The subject of the treaty was assigned for consideration in the *Bureaux* of the Chamber,—that is, the nine standing committees into which the Chamber of Deputies is divided, for the preliminary examination of subjects requiring it,—on the 5th of February. Each bureau appointed one of its members, to form a committee, to examine and report on the bill.—*Daily Advertiser.*

When the Chamber is full, these Bureaux average more than 50 members each. The treaty, after considerable discussion, was referred to a committee of nine—one from each Bureau, chosen in his Bureau by ballot. This committee was to report a bill. It appears that all the Bureaux but one, (the 6th) chose ministerialists, and members who were in favor of the indemnity.

It appears that the whole number present and voting, was 386, and that the ministerial candidates received in all 218, and the opposition 168—majority 50.

Thursday and Friday, the 5th and 6th of February, had been assigned to discuss the treaty, in the Bureaux; on Wednesday, the 4th, Mr Clay's able, dignified, firm and temperate Report in the Senate, reached Paris from London. The Journal des Debats, (ministerial paper) under the Paris head of the 4th, in giving a summary of, and extracts from, this Report, and stating that "it seemed to have received the most complete approbation of the Senate, who had ordered 20,000 copies of it to be printed," says, we do not doubt but that, on this occasion, Mr Clay was the organ of the immense majority of the American nation."

On Friday the 6th, while the Bureaux were still in deliberation, and before any vote on the choice of Committee was taken, intelligence of the unanimous vote of the Senate approving of Mr Clay's Report, was received, and under this favorable influence from this side of the water the choice of the committee of nine was made, and the happy result above stated achieved. This is the whole statement of the case thus far known. A Bill was to be presented, and it was to come finally before the Chambers in course of ten days. Under these favorable auspices, there remains but little doubt, that it has before this time passed the Chamber of Deputies, and its adoption by the Peers is considered certain.—*Centinel.*

The Constitutionnel of Feb. 6th says, the report presented to the American Senate, (Mr Clay's) has, more than the ministerial eloquence, operated in favor of the Treaty, and influenced the nomination of the commissioners.

England.—Strength of the Ministry.—The Morning Post says the feeling of confidence and attachment to the administration of Sir R. Peel gains ground and increases with unexampled rapidity.—Scarcely a day elapses without some fresh manifestations of the growing strength of the great body of Conservatives, and additional demonstrations of feebleness on the part of our factious antagonists. The insolent tone of bluster, drops by imperceptible degrees into the accents of complaint; the loud denunciations of successful hostility are gradually converted into the gentle remonstrances of discomfited opposition.

London, Jan. 31.—"It is currently reported in political circles likely to be aware of the fact, that the immediate despatch of Lord Fitzroy Somerset on a mission, having for its object the termination of the civil contest in Spain, has been finally and fully resolved on. Among other propositions, it is said that an annual grant of £50,000 per annum will be offered to Don Carlos, if he will waive his claim to the throne, with a reservation in favor of his family, should the young Queen not leave issue behind her.—*Herald.*

The Slave Trade.—Extract of a letter, dated Fernando Po. November 10:—"Yesterday the American ship General Hill arrived here, and reported that there are to the south of the Line 25 slavers; in Wydah, to the northward of us, 12; in Bony, 6; in Old Calabar, 4; and one in the Cameroons. These vessels will take away about 20,000 poor victims. I am further informed that there are 100 sail of slave vessels fitting out for the coast. We have but one cruiser now on the station, the Lynx, so that the trade of our merchants will be ruined if steps are not taken to stop these miscreants. Five sail of merchant ships will have to remain at Calabar until next year, for want of cargoes, which will be a great loss to both their owners and the revenue."—*Herald.*

The last accounts from England leave the question of the political character of the new Parliament in considerable doubt. Parliament was to meet on the 19th of February. The first trial of the strength of the opposition would be in the choice of Speaker.—Mr Abercrombie, a member from Edinburgh, late Lord Chief Baron, and of some eminence as a debater and been agreed on as the candidate of the Reform party, to be supported in opposition to Sir Charles Manners Sutton. The report of the pregnancy of the Queen, (an event which threatens to make an important change in the long anticipated succession to the crown,) which for some time appears not to have been greatly credited, is now declared by the Times, though not officially announced, to be generally believed in the higher circles. The present King of Great Britain was born August 21, 1765, and the Queen, August 13, 1792. They were married July 11, 1818, and have no children. The present heiress presumptive of the crown, the Princess Alexandrina Victoria, daughter of the late Duke of Kent, was born May 24, 1819.

Joseph Bonaparte came to town from his seat in the country for the express purpose of meeting the Duke of Leuchtenberg, after he had visited and dined with the King of Brighton. The Duke and Joseph Bonaparte met at the house of a friend, where they were closeted for several hours.—*Courier.*

Falmouth.—At length the arrangements for effecting a communication by steam with the East Indies, via Egypt, are so far completed, that the Mediterranean packet, which will sail from this port on Wednesday next, will take mails for Egypt and for India to Malta, whence they will be conveyed by branch packets to Alexandria. The letters for Egypt and for India, under this arrangement, are to be charged the same rate as those for Malta, and the postage must be paid when they are put into the Post Office.

Falmouth Packet.

MARRIAGES.

In this city, Mr William Edward James to Miss Eliza Hiscock.

In Dorchester, by Rev. Dr Harris; Mr James Glover, Jr. to Miss Lydia Elizabeth, daughter of John Holden, Esq.

In Brookline, by Rev. Dr Pierce, Mr Ebenezer Richards to Miss Theoline, daughter of Thomas Tilden, Esq; Mr Amos Snow to Miss Eliza Frost.

In New Bedford, Dr Josiah S. Hammond, of Plympton, to Mary A. daughter of Mr Nathan Taber.

In Hebron N. H. 5th inst. by Rev. Mr Pulsifer, Mr John Goodhue, of this city, to Miss Thirza D. Perkins, of H.

In Windham, N. H. by Rev. Mr Peabody, of Portsmouth, Rev. Horatio Wood, of Walpole, to Miss Abigail, daughter of the late Rev. Jacob Abbott.

DEATHS.

In this city, Mr George Marsh, son of Mr Ephraim Marsh, 31; Mrs Christiana, wife of Mr Leavitt Gardner, 32; Mr Elbridge Dix, 37.

In Charlestown, Mr John Souther, 44.

In Salem, 15th inst. Mr Robert Stoddard, 59; 16th, John Moriarty, Esq. 52. Mr M. was Cashier of the Salem Bank for 25 years.

In Milton, 11th inst. widow Abigail Ford, 75.

In Abington, 21st ult. Mrs Betsey Porter, wife of Mr Ebenezer Porter, 75. The affectionate wife, the kind and tender mother, the obliging and attentive neighbor, and the exemplary Christian have departed, but

"The sweet remembrance of the just
Shall flourish, when they sleep in dust."

In Bridgewater, 23d ult. Nathan, the only son and last child of Nathan and Ann Lazell, aged 2 years. This is the fourth child these deeply afflicted parents have lost within a few years.

In Deerfield, 16th inst. Rev. Winthrop Bailey, 51; Col. Thomas W. Dickinson, 90.

In Belchertown, Miss Nancy, daughter of Justus Forward, Esq. 33.

In Westminster, 9th inst. Timothy Doty, Esq. P. M. 46.

In Portland, Me. Mr Clynton Thayer, merchant

In Machias, Feb. 28, Mr Marshall Thaxter, formerly of Hingham, Mass. 75.

Died at St Augustine, Rev. Mr Pitkin, late Pastor of the Unitarian Society in Richmond.

LIFE of Collin Reynolds—the Orphan Boy—and Young Merchant.
Just published by S. G. Simpkins, Court street.
mar 21.

LEXINGTON SEMINARY.

THE Spring Term of this Institution opens with new facilities to the young for acquiring useful knowledge. The interior of the Academical building has undergone alterations and repairs which, for neatness and convenience, renders it inferior to none in this country. A female department, in the same building as that for males and under the eye of the subscriber, will go into operation on the 2d Monday of April ensuing, to be instructed by a Lady well qualified for her station. In this department French will be taught without extra expense; drawing and other ornamental branches will be subject to such additional charge as the nature of the branch may require. All the studies usually taught in the best Academies and High Schools in this region are, and will be, taught in both departments of this institution at the low price of $4 per term of 11 weeks each. For information relative to the character of this Seminary the public are referred to such as are acquainted with it, particularly to the following gentleman:—Benjamin Muzzey, Samuel Chandler, William Chandler, Ambrose Morrell. Board, including washing, may be had in respectable families for $1,75 per week

T. P. Ropes, *Proprietor and Teacher.*
Lexington, March 11th, 1835. 3tis

SCARCE BOOKS.

JAMES MUNROE & CO. Boston Bookstore, No 134, Washington street, have just received single copies of the following valuable works, which they will sell at reduced prices:

Piper's Practical Discourses, (Unitarian) London 1833.
Jeremy Taylor's Sermons, 3 vols. London
James Foster's Sermons, 4 vols. London
Bishop Horseley's Sermons, 4 vols. London
Bishop Porteus's Sermons, 2 vols. London
Ogden's Sermons, London
Belsham's Review of Wilberforce, London
Belsham's Summary of the Evidences of Christianity, London
Belsham's Vindication of Dr Priestly, London
Belsham's Discourses, Doctrinal and Practical, 2vols.
Priestley's Discourses
Jortin's Tracts, 2 vols.
Disney's Sermons, 2 vols.
Priestley's Tracts in Controversy with Horseley
Price's Sermons
Stebbing's Sermons, 2 vols.
Christie on the Divine Unity
Cardale's Defence of Humanitarianism
Sherman's One God in One Person
Cellerier's Discourses on the Old and New Testament, 2 vols. in French
Middleton's Memoirs of the Reformers, British and Foreign, 3 vols. 18mo. London

SIX MONTHS IN A CONVENT.

RUSSELL ODIORNE & Co., have in press, and will publish in a few days, a new work, with the above title, being the Narrative of Miss Rebecca Theresa Reed, who was under the influence of the Roman Catholics about two years, and an inmate of the Convent on Mount Benedict, Charlestown, nearly six months, in 1831-2.

The book furnishes a concise history of the rules and regulations, the employments and ceremonies of the Ursuline order: and as it is the first account ever given in this country of a similar institution, the writer has confined herself strictly to a narration of facts that transpired under her own eye, and that were noted down soon after her escape.

It will make a volume of 200 pages, 18mo. finished and bound in the neatest manner.

Boston, March 3, 1835.

☞ Editors of newspapers in any part of the United States, who copy this advertisement, and send a copy containing it to the American Traveller Office, Boston, will have a copy of the work sent to their order, by R. O. & CO.

JUST Published by E. R. BROADERS, at the Periodical Depot, 127 Washington street, (up stairs).

No. 10 Republication of the Foreign Reviews, being the Westminster Review No 43, for January. Contents:

Art. 1—John Hopkins on Political Economy. 2nd—Miss Aiken's Court of Charles I. 3d—Toryism in Rome, No 1—Destruction of Universal Suffrage. 4th—Votes of Members of the Reformed House. 5th—Enharmonic Organ. 6th—Irish Laborers. 7th—Practice of the Criminal Law of Scotland. 8th—Effect of Endowments. 9th—Free Labor of Porto Rico. 10th—Germany. 11th—New House of Commons. 12th—Process of Obtaining Patents. 13th—Central Criminal Court. 14th—Algerine Commission. 15th—Contre-Enquaete, Par l'Homme Aux Quarante Ecus. 16th—Present Posture of affairs; Additions to the Article on the Euharmonic Organs; List of Books. 3tis m21

THIS DAY PUBLISHED.

SCENES and Characters illustrating Christian Truth. No. 2.—The Skeptic, by the author of the "Well spent Hour," "Words of Truth," &c.

On the 20th of April, will be published—No. 3.—Home, by the author of "Redwood," "Hope Leslie," &c. Boston Bookstore, JAMES MUNROE CO. No. 134 Washington street. march 21.

THE Springfield Collection of Hymns for Social Worship, by Wm B. O. Peabody—just published by S. Bowles, Springfield, and L. C. Bowles 147 Washington st. Boston.

Copies of the work for examination will be furnished on application to either of the publishers. m 21.

SCENES AND CHARACTERS ILLUSTRATING CHRISTIAN TUTH.—No. 1. Trial and Self Discipline—by the author of James Talbot, the Factory Girl, &c.

It is the object of the series of little publications, of which this is the first, to present familiar illustrations of some of the important practical principles of religion, and to show by an intermixture of narrative and discussion how they operate in the government of the heart and life. I have been so happy as to secure the pen of several able writers, who will be found, I trust, not unworthily to treat the several topics proposed to them. The series will probably consist of six or eight numbers of somewhat larger size than the present, and be published at intervals of four or five weeks. H. Ware, Jr.

Cambridge, Feb. 10, 1835.
Just published by JAMES MUNROE & Co.
march 7 Boston Bookstore, 134 Washington st.

NEW PRAYER BOOK.

BENJ. H. GREENE 124 Washington, corner of Water street, has just published "Social Services" for Families and Sunday Schools; with a collection of Hymns for social and private use.

Also on hand, Brooks' Family Prayer Book.

A new and choice collection of Books for Sunday School and Juvenile Libraries, just received.

Orders are respectfully solicited.
March 14 3tis

NEWTON SEMINARY FOR YOUNG LADIES.

THE next Term will commence May 5th and continue 16 weeks.

Board per week including washing	$2,00
Tuition in the English branches for the Term	7,00
Additional for ornamental branches and Languages	2,00
Music	13,00

Reference made to Mr D. L. Gibbens, Boston; Rev. Mr Francis, Watertown; Rev. Mr Field, Weston; and Hon. William Jackson, Newton.

March 7 8w E. HOSMER, Principal.

AMERICAN PUBLICATIONS IN ENGLAND.

THE advertiser having established a general Depository for the sale of American as well as English Unitarian Publications, embraces the present medium to introduce himself and his establishment to the immediate notice of American Authors and Publishers.

The success attendant on his efforts to promote the circulation of the Tracts of the American Unitarian Association and other American works in England, during the last five years, and his being the *only* individual there who has ventured to import them in any quantity, he flatters himself that these facts afford ample grounds for confidence and support.

The Advertiser desires to receive specimens of every publication by Unitarian authors as soon as possible, after its issue from the press in America, the value of which he will forward with promptitude, by exchange for English Publications, or otherwise, as may be most desirable to the parties confiding to his trust and exertions, their productions.

Parcels containing specimens may

ORIGINAL POETRY.

FOR THE CHRISTIAN REGISTER.

PENITENTIAL HYMN.

"Pray unto God—for he looketh upon man, and if any say, 'I have sinned,'—he will deliver his soul,—and his life shall see the light."—Job xxxiii. 26–28.

Oh who, before the living God
Shall stand and say,—"behold I 'm pure
In thought and feeling, deed and word;—
I tread thy sacred paths secure."

None,—we all wander from his ways;
In devious paths, bewildered, roam;
Not one his righteous will obeys,—
Not one deserves to share his home.

Haste, and confess all sins,—let each
Bend contrite,—and his failings own;
Night unto night repentance teach,
And day to day repeat,—"bemoan."'

Poor pilgrim, cast thy burthen by;
Come, learn of Jesus Christ to live;
No longer sin's false pleasures try;
Implore,—our God will freely give.

To thee, Almighty, at all times,
The heaven-born soul devoted be;
Not delving dross in earthly mines,—
But upward tending,—true to thee! X.

March 3d.

FOR THE CHRISTIAN REGISTER.

MORNING HYMN.

Great God, who giv'st the morning light,
Whose care protected through the night,
Thy son would bow to thee,—
In supplication deep would pray,
That thou wouldst keep him all the day
From sin's pollution free.

A thousand snares are round me spread,
A thousand treacherous nets are laid,
To catch unwary feet.
Be thou my guardian, God of love;
Oh give me light from heaven above,
And strength my foes to meet.

Guard me against a world of sin;
Protect me from the heart within,
Which flatters to betray.
Help me to keep the narrow road,
To journey towards thy bright abode,
And labor while 't is day.

Lord, when my daily task is done,
And evening's shades succeed the sun,
Again my prayer shall rise,
To Him who every joy bestows,
That angel's heart or mortal's knows,
My Father in the skies.

Thus let my days in peace roll on,
Till the few sands of life are run,
And Death's pale angels come—
Then let me hail that glorious light,
Which makes the grave's dark portals bright,
And shines beyond the tomb. T. P.

FOR THE CHRISTIAN REGISTER.

PARAPHRASE OF THE 134th PSALM.

Watchmen of Israel, who, on Zion's hill,
Patrol the temple's sacred courts by night,
What time our tribes, wrapt in deep slumber's weeds,
Suspend the worship of Jehovah's fane;
Your office 't is, not only to mount guard
And pace th' accustomed round, with keenest sense
Intent on foes, and ready for the alarm,
But, on your lips, lit with devotion's flame,
To burn devotion's incense to Jehovah.

'T is yours to lift up holy hands in prayer,
While mitred heads are bathed in slumber's dews;
'T is yours to eke the temple-service out
Through all the stilly watches of the night—
For, here, Jehovah's praises must not die
Nor languish; voices must be heard, all hours,
To laud the sovereign Maker of the world.

As your arms sparkle in the moon's clear light,
Let your rapt spirits glow with pious fire;
So, like those sentinels which o'er you roll
And shine his praise, while they their vigils keep,
Your polished armor shall reflect his praise.
Thus doing, God shall bless you out of Zion.

H.

BIOGRAPHICAL.

COUNT RUMFORD.

Extract from the "Original Memoirs of Benjamin [Thompson] Count of Rumford," published in a Journal entitled the "Literary Miscellany," printed at Cambridge, 1805, 1806.

Benjamin Thompson was born at Woburn, in Massachusetts, on the 26th day of March A. D. 1753, of respectable parents. During the few first years of his infancy, he discovered no striking marks of genius; nothing, which justified a belief that he was one day to become the admiration of the world. His youthful sports however indicated a remarkable and unequalled taste. None of the common, vulgar amusements, which generally engage the attention of boys, were satisfactory to him. But, when amusement was his object, his invention and ingenuity were put in requisition, and something new and curious was generally the result. His school-fellows could rarely assist in contriving ingenious tricks, and as seldom could they participate in his pleasures; consequently his companions at play were not numerous. No stupid insensibility ever appeared on his brow; no fixed arrangement of features ever stiffened his countenance; but, in whatever employment, if he was interested, he was all attention, all ardor; and such was the dependence of his countenance upon the state of his mind, that the minutest variation in this was depicted on the former. Such was his intense application, in whatever business he engaged, whether rural diversions, or scholastic exercises, that he devoted his whole soul, and never left any thing unfinished or incomplete.

When he had gained by the ordinary course of a common school education a knowledge of writing and reading, he commenced with eagerness the study of arithmetic and mathematics. This naturally produced, or rather discovered his inclination to study the principles of mechanics and natural philosophy; and here was opened to his expanding mind a rich, inexhaustible, and unsatiating fountain of novelties. Indeed so great was his attachment to these studies, that scarcely was any other food requisite for sustenance, and, when his attention was fixed in any investigation, he was impatient and could ill bear to be interrupted.

This taste for mathematical and philosophical inquiries is founded on the tendency of their results, and the native inclination of the human mind to investigate truth, and be gratified with its discovery. Here it may not be very unphilosophical to assert, that, wherever we find an inquisitive mind, intent on the pursuit of the above sciences, with a zeal bordering on enthusiasm, we shall find it is the constant companion of a good, honest, and benevolent heart.

His guardian, for his father died when Mr Thompson was only two or three years of age, was desirous of confining his attention to some regular pursuit or profession, which would, after he arrived to the legal age of discretion, enable him to accumulate a handsome living, and place him upon a respectable establishment for life. For this purpose various attempts were made to reconcile, what was, through ignorance of human nature, called extravagance, to the steady and contracted employment of a merchant.—Agreeably to this plan after he had lived a few months at about the age of sixteen with a physician, Dr Hay, of Woburn, where during the intervals of study, he amused himself with making surgical instruments, &c. which he executed in a very finished style, he was placed as clerk in a store at Salem. Here he soon discovered his aversion to that business. He employed as much of his time, as he could by any means steal from the duties of his station, to amuse himself with study and little ingenious mechanical recreations, and would be more frequently found with a penknife, file, and gimlet under the counter, than with his pen and account books in the compting room. In one of his chemical experiments at Salem, for he was particularly pleased with the study of chemistry, his life was endangered by an unexpected explosion of some nitrous compound, which he had been preparing for rockets. While he was pounding in an iron mortar the ingredients, necessary for such fire works, it was supposed a particle of sand, treacherously concealed among the other matter, caused a scintillation, by which the whole suddenly exploded in his face and bosom. The burns occasioned by such fire,are of the most malignant kind, and in a few days, in addition to a temporary loss of sight, the skin of his face and breast was taken away with the bandages. Such an apprentice, it may easily be imagined, would never answer the wishes of a merchant. But little was it thought at that day that this apparently indolent and careless youth would in time become one of the most industrious and enterprising men in the world, and be received as the greatest favorite at the principal courts of Europe.

While he was thus imprisoned in the store at Salem, he softened the rigor of his confinement by an enthusiastic prosecution of the study of mathematics and mechanics. After he had obtained a considerable knowledge of the principles of these sciences by the scanty means within his reach,he was induced like all other mechanics, think he could solve that great desideratum, the perpetual motion. This he attempted by a combination of wheels and the mechanical powers, parts of which the writer has often seen, but was never able to gain any information concerning the principles, upon which it was expected to act. Such was his zeal in the execution,and such his confidence of the success of this little contrivance, that he travelled from Salem to Woburn in the night, the only time, which was afforded him, to communicate this scheme to an old school-fellow and friend, who from practice and study had previously been convinced of its impossibility.

Among the many occupations, to which his various mind was bent, he occasionally amused himself with engraving. He was accustomed to mark the penknives, &c. of his companions, until he acquired a facility in the use of the graver, which emboldened him to undertake the difficult task of engraving upon a copper plate. His design was original, and intended for a label for books. This little piece of workmanship, about three by five inches square, was executed with a neatness and in a style, which does honor to his taste and skill, and entitle it to a respectable place among the small works of our professional engravers.

After residing in Salem and Boston about two years, he returned to his mother in Woburn, where his intense application to study endangered his health. He was received by his acquaintance with unwelcome pity, as an unfortunate young man, who could not fix his mind on any regular employment, and would never be able to support himself, or afford any consolation to his friends. They were all deceived.

In the year 1769 or 1770 when the lectures in experimental philosphy commenced at the University in Cambridge, his friend, who was as fond, as Mr Thompson, of philosophical experiments, obtained liberty to attend them, through the influence of some respectable gentlemen of Boston. When Mr Thompson heard of this peculiar favor, conferred upon his schoolmate,he zealously endeavored to procure the same privilege, and his request was readily granted. This course of lectures, delivered by Professor Winthrop, was a rich intellectual feast to their inquisitive and hungry minds. Upon their return to Woburn each day on foot from the lectures, they strove by a clumsy apparatus to repeat the experiments, and often contrived new ones to illustrate principles, which were the least familiar. At this time Mr Thompson made many experiments in mechanics, and was very much entertained with the operation and success of his attempts to gain a practical knowledge of the explosive power of gun powder. Perhaps these experiments recurred to him, in making those upon the same subject, which he afterwards laid before the Royal Society of Great Britain.

MISCELLANEOUS.

SCIO.

Extract of a Letter addressed to the Editor of the Southern Religious Telegraph.

Smyrna Nov. 20th, 1834.

On last Saturday I returned from a short exploring tour upon the island of Scio, (pronounced Sheok) and am much engaged at present in making the necessary preparations and arrangements for an immediate removal thither. I found the field in which, by the providence of God I am destined to labor, very interesting in many respects. It is true the island was ravaged and ruined by the Turks, and it is, to a very great extent, yet in its ruins; but the ruins are truly magnificent; extensive pavements, tall columns and lofty walls of hewn stone, remain in all their grandeur to tell what Scio was before the Greek revolution. The island is quite mountainous, but presents many fertile vallies and plains, which are at present in a high state of cultivation. The Sciotes certainly have been and still are an industrious people. The mountains have been terraced, (I may say all that have been susceptible of it), and thus made to yield abundant harvests even upon their very summits. Wheat, oats, barley, oranges, almonds and raisins, are the chief productions of the soil. Cabbages, radishes, tomatoes, &c. grow luxuriantly in the gardens—the potatoe, however, does not thrive well upon the island.—Cattle are imported—sheep and goats are seen in large flocks browsing upon those hills and mountains which will not yield to the spade and plough. The beasts of burden are mules and donkies; we saw, however, a few fine horses during our tour. There are no wheeled carriages of any description whatever in Scio. The roads are for the most part nothing more than narrow, winding, stoney paths, with high walls in most places on each side. The houses are all built of stone, generally two stories high, with terraced roofs. The people live for the most part in villages, with the exception of the inhabitants upon the plains in the vicinity of the city, where wealthy merchants of the city of Scio, and even of Smyrna and other places, had formerly splendid country residences. Limestone is found in great abundance all over the island; some peaks of the mountains seem to consist of solid primitive limestone, towering proudly up among the clouds.

The people are generally poor, ignorant and immoral. They are heavily oppressed by the Turks, and find it very difficult to advance in any department of their interests; but very many of them were scattered abroad during the revolutionary struggle, and have seen the good effects of learning and morality upon other communities, and hence they feel very desirous of promoting the same among themselves. One old man, very venerable in his appearance, welcomed me as a true friend to his countrymen, and remarked that my object was a most noble one.

In a poor wretched village in the southern part of the island, which we visited, I saw in an oil mill, three men engaged in making oil, one of whom was a schoolmaster, who, while he worked at his business in the mill, taught eight little boys who sat upon the steps with their books in their hands. It was truly affecting to see so laudable and so ardent a desire for intellectual improvement, placed in such unfavorable circumstances. There are many schools upon the island, but they are all destitute of suitable books, and the system of instruction in each is by no means calculated to improve the minds of the scholars. They are taught to read ancient Greek, with great rapidity, and to repeat the prayers of the Church, in the same unknown tongue. Higher than this, few of the youth of degraded, oppressed Scio, ever attain. They neither think their own thoughts nor those of others, but parrot-like, repeat in a mechanical manner, the sounds which are uttered in their hearing. I hope to do something towards improving the schools, by introducing the elementary books which are published by our Board, at their press, now in Smyrna. One of the teachers of the schools which I visited, manifested a strong desire for better books than he had; and informed me that he had paid for three of our little volumes, in Constantinople, eight piastres each, which was just eight times the value of them. Many of the schools are taught by Priests, who are very bigotted in their religious peculiarities, and will of course, be very cautious in the making of changes in their systems of instruction. I found the Priest who teaches the Hellenic school, in the city of Scio, very bigotted indeed; he was [illegible] of me that he would not give me any satisfactory answers to questions which I proposed to him, relating to the books which he used, and the propriety of introducing others. He paced his school-room floor in a rapid gait while he talked, and made no efforts to repress his indignation. The Bishop of the island, whom I visited immediately afterwards, I found a very different man. He received me with great apparent kindness, and when I told him that it was my object to come and reside upon the island, he was happy to hear it.

Mr Hallock, the superintendent of the Press here, and Mr Petrokocinos, a native of Scio, accompanied me on my tour. Mr P. had not visted his native isle, since he was driven from home by the invading Turks, in 1822, when the island was in all its glory. The sight of her desolations filled him with sorrow. He showed us the ruins of the splendid college in which Messrs Parsons and Fisk attended the instructions of Professor Bambas, and where he himself, then a boy, received from the hands of those men of God, some interesting books. He conducted us also over the ruins of his father's house, and over the ground where some of his dear friends had been inhumanly butchered.—These places were well calculated to affect his mind.

SAMUEL R. HOUSTON.

FEMALE HEROISM AND MAGNANIMITY.

We are assured that the following extraordinary narrative is strictly accurate in all its details.

The acceptance of a most splendid villa, furnished with costly comfort, presented to an English widow lady, by a French nobleman of high distinction, in gratitude for the preservation of his child by that lady during the revolution in Paris, in 1830, has been most firmly and positively refused. Since those memorable days every attempt had failed to discover the preserver of the child; and the only knowledge gained was, that an English widow lady, pale, exhausted, her dress much torn, and nearly drenched with blood, had, from amidst a heavy discharge of cannon, silently entered the nobleman's apartment, and tenderly placing her little charge upon the sofa, bowed, and retired too swiftly to be traced.

A trivial circumstance a few weeks since led to the discovery of the lady's name and residence. Upon reading the document which put her in possession of the noble gift, she remained for a few moments silent and thoughtful; then, turning to the legal gentleman sent by the nobleman to witness her signature of acceptance, she addressed him in these beautiful words:—"Tell the father of the child I protected in the hour of peril, I return his offering with grateful feelings—thanks are not due to me, let *them* be given to that Being, who in the moment of danger, allowed me strength of mind to encounter the bloody scene. My reward claims no other notice than the inward consciousness I feel of having only performed a Christian duty, and tell him the motto I rest upon to guide my actions is to endeavor to do towards others, as I would have wished them to do towards me, under similar circumstances."

A magnificent painting is in preparation, representing the period of the child's rescue from an accurate sketch drawn by the officer who rode the charger stopped by her heroic courage, and who obtained an interview a few days since to entreat her permission for its execution, which has been granted provided her name remain undivulged during her lifetime. And an eminent artist is now employed in taking her likeness.

The painting represents the lady in her widow's dress on one knee, extricating, with her left hand, a lovely child from the dead body of its nurse, who had fell a victim to the discharge of a musket. Her right hand firmly grasps the bridle, and arrests in its progress a powerful charger, whose four feet trample on her dress. The mounted officer, impatient to proceed, appears, withdrawing his sword from the wound he has inflicted on her arm, and from which the blood flows copiously. Near her stands a furious looking soldier, displaying on the point of his bayonet a remnant of the widow's cap, which he has torn, when directing his aim towards the child; and in the back ground is seen the nobleman's carriage broken by the populace. Underneath are inscribed the simple but effective words, she addressed to the officer at the moment of receiving the wound: *"Soldier!—if you are a father, spare my arm to support this child."*

During the officer's interview with the lady, he expressed a hope that she had not suffered much pain from the wound his sword had given; when she partly uncovered her arm, and assured him that the scar she wore only reminded her of his humanity, and that she felt happy in the opportunity, afforded her of thanking him for preventing the destructive weapon from inflicting severer injury. It is the intention of the nobleman to visit England with his child early in the spring, and to conduct the widow to his residence, where he intends to welcome the preserver of his child with princely splendor, and where the bevolence of this noble-minded woman will be prized.—*London Court Journal.*

Mr Bulwer.—As to the genius of Mr Bulwer, I do not profess to understand what that word now-a-days, means. But if it mean the possession of useful knowledge, if it mean a mind stored with useful thoughts relative to human affairs, thoughts, which, if acted on, tend to make a people virtuous, benevolent, and happy, and a country at once free and great; if genius mean a mind stored with such thoughts, possessing the capacity of communicating its thoughts to other minds, and causing them to take root; if this be the meaning of the word genius, then not one particle of genius, can I discover in the writings of Edward L. Bulwer, whose desultory and heterogeneous essays can serve no other earthly purpose than those of making ignorance stare, idleness fall asleep, and encourage emptiness and conceit in the indulgence of contempt for every civil or political institution that is more than six months old, or that is not, like the Bourbon police, imported from some country that our wise forefathers taught their sons to despise.—*Cobbett.*

Influence of Music on the Mind.—Of the solace of music, nay more, of its influence upon melancholy, I need not look for evidence in the universal testimony of antiquity, nor remind such an audience of its recorded effect upon the gloomy distemper of the perverse mind of Saul. I myself have witnessed its power to mitigate the sadness of seclusion, in a case where my loyalty as a good subject, and my best feelings as a man, were more than usually interested in the restoration of my patient, and I also remember its salutary operation in the case of a gentleman in Yorkshire, many years ago, who was first stupified, and afterwards became insane, upon the sudden loss of all his property. The gentleman could hardly be said to live—He merely vegetated, for he was motionless until pushed, and did not speak to, nor notice any body in the house, for nearly four months. The first indication of a return of any sense, appeared in his attention to music played in the street. This was observed, the second time he heard it, to have a decided force in rousing him from his lethargy; and induced by this good omen, the sagacious humanity of his superintendent offered him a violin. He seized it eagerly, and amused himself with it constantly. After 6 weeks, hearing the rest of the patients of the house pass by his door to their common room, he accosted them, "Good morning to you all, gentlemen, I am quite well, and desire I may accompany you."—In two months more, he was dismissed.—*Sir Henry Halford's Essays and Orations.*

How to Sleep in Snow.—The manner in which Captain Ross's crew preserved themselves after the shipwreck of their vessel, was by digging a trench in the snow when the night came on; this trench was covered with canvass, and then with snow; the trench was large enough to contain seven people; and there were three trenches, with one officer and six men in each. At evening the shipwrecked mariners got into bags made of double blanketing, which they tied round their necks, and thus prevented their feet escaping into the snow while asleep, they then crept into the trenches and lay close together.

Hallucination.—A worthy tradesman of this City, whenever he gets into his cups (not of frequent occurrence), imagines himself a *King of Scotland;* and as the effect of an evening's deep potations will remain on him for several days, he will for that period parade the streets in all directions, with a small unbarked sapling of about 8 feet long for a sceptre, and a twig in his bonnet to represent the Royal feather, and command every one he meets 'oot o' the way o' the king of Scotland, and doff your bonnet." He is perfectly harmless, but unfortunately he is too readily enticed into small taverns, for the amusement of their frequenters, by semblance of regard and frequent repetitions of 'Royal Highness' and 'Votre Majeste!' His wife and family have no influence on him during the delusion, and when that has passed away *our King* is seen returning home in rags, poor man!

On one of these occasions he met the Earl of Dalhousie then our Governor General, and to his Lordship's utmost surprise he was accosted from across the street with, "Hallo! Ramsay! why dont you doff your bonnet when the king of Scotland passes by," to which that nobleman promptly replied, "I beg my liege's most gracious pardon, but I did not instantly recognize your Majesty in that *garb.—Quebec, January*, 1835.—F. R. K.

Ornithology.—Every production of nature, when rightly studied, becomes, in after time, an index to that part of nature in connexion with which it is found; and a bird as being one of the most remarkable of those productions, is more easily suggested to the mind than any other, and more readily brings along with it all the relations of its locality, and all the phenomena of the time when it is observed. On this account, he who knows all the birds of the British Islands, in their connections and relations, can, whenever he is so minded, live mentally in all the varied scenes of the British islands, and, therefore, enjoy all the pleasure of them, be his bodily locality where it may. He may be on the bleak moor where there is not a shrub, in the close lane of the city where even the sky is barely seen, in the solitude of a prison-house, or laid on a bed of sickness, deprived of the use of sight, and with all his senses dull and indifferent to present objects. But still, if his former study has been true to nature, nature will not desert him in the hour of affliction, or even at the moment of dissolution. Even then the eagle and the ptarmigan shall fetch him to the mountain, and he shall climb, with bounding heart and sinewed limbs, and the healthful breeze shall play around him, and he shall look down upon a hundred valleys, scan all their inhabitants, and taste all their freshness, till the grief of the body become clean forgotten in the enjoyment of the mind. Or, if others scenes please him more, the warbler shall lead him to the groves and bowery glades of the forest, and the green leaves shall play in the scented breeze, and the flowers shall blow, and the song of nature shall be sweet and varied, and he shall anew be "the happy boy" even in the extremity of decrepitude. Or the sea-bid shall conduct him to the cliff against whose caverned base the waves of ten thousand seas have thundered in vain; and he shall look upon the majesty of the waters; and the ship shall appear, and he shall mentally get on board, girdle the world, and visit every scene and every tribe of men under the sun.—*Mudie's Natural History of Birds.*

Feast for an Antiquary.—A short time ago, a farmer, ploughing his land about five miles from Kœnigsberg, turned up a vase containing 2,350 pieces of money, and some ornaments, wrapped in a cloth, in a perfect state of preservation. The coin is of the Grand Masters of the Teutonic Order, none of which is of a later date than the battle of Tannenberg, which took place in 1410.

Last Will.—On opening the will, a few days since, of a gentleman who had expended an extremely handsome fortune, amongst other articles, it contained the following: "If I had died possessed of a thousand pounds, I would have left it to my dear friend, Mr Thomas B——, but as I have not sixpence, he must accept the *will* for the *deed.*

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MARSH CAPEN & LYON, No. 138 Washington street, Boston have published and keep constantly for sale, the following Phrenological Works, viz.
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sept 13

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Just published, as above, STORIES OF GEN. WARREN, in Relation to the Fifth of March Massacre and the Battle of Bunker Hill. To which is added Gen. Warren's Oration on the Fifth of March Massacre.—By a Lady of Boston. feb 28

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